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Officials of Frieden's Evangelical Church, St. Louis, Missouri, sensed the need for a new spark to vitalize interest in their services

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THE EXPOSITOR

The Journal of Parish Methods

THE CHURCH OF THE OPEN DOOR

By the REV. ROBERT FRANCIS

ONCE upon a time—but not long ago—there was a church near the center of a certain small city. On Sunday mornings and Sunday evenings the front doors of that church stood wide open and anyone was welcome to enter. At other times, with few exceptions, the doors were closed and locked. Although church members sometimes went in and out (usually by a side door) during the week, it was for some errand of their own or for some meeting of little or no concern to outsiders.

If you had asked the pastor and people of that church about its closed doors, they would probably have asked in return why the doors should not be closed. What reason was there for opening the doors when no church service was being held? When churches were kept open during the week, wasn't it always for some special purpose? Historic churches were open for visitors interested in history. Churches of beautiful architecture were open for art lovers to enjoy. In times of calamity any church might be used as a temporary asylum. But why should a church that was neither historic nor particularly beautiful be kept open in ordinary times? Who would want to come in and why?

If you had asked the people of that church about open and closed doors, this is probably what they would have said. But no one did ask them, and consequently they never gave the subject a thought. That is, until something happened.

That "something" was the most trivial incident imaginable—to begin with. One Monday afternoon the pastor went over to the church to get a book he had left the day before. It was early September and very warm. Very warm everywhere, it seemed, except in that restful auditorium. He would like to have stayed there awhile, not only for the coolness but for the quietness and peacefulness of the place. But being a busy man, he hurried out after doing his errand. He happened to leave by one of the

It began as a chance incident. But that incident was an eye-opener to the pastor, and through the pastor to the people of the church. The opening of doors was a natural result. And when the new policy meant added expense, the church surprised itself with its own generosity and open-handedness. Thus goes this little story of the Church of the Open Door—a church that made itself more widely helpful, more friendly, more Christlike.

—ROBERT FRANCIS

front doors, and it was there that the "something" happened.

On the steps, which were only half in the shade, sat a woman with a heavy bundle beside her. When she heard the door open, she stood up as if afraid she had been trespassing. That first glance the pastor caught of the weary woman as she rose and reached for her bundle and looked 'round apologetically, showed him something he had never seen before. He asked her to sit down again. Assured her that she was always welcome to rest there. Tried to put her at her ease. Then he went. But that was only the beginning. All that day he thought of the tired woman

who had rested outside the church. All that day and all that week.

The next Sunday his text was, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He began by describing the restlessness of the present age, and the resulting weariness that weighs ever more heavily on the old world. He contrasted this worldly weariness with the divine restfulness of Jesus, a restfulness that far from being mere passivity was the very foundation of vigor and challenge and purpose. He went on to recall how sympathetic and inclusive was Jesus' attitude toward others. How he did not hesitate to minister to all their needs, healing the sick and feeding the hungry as well as arousing and enriching and redeeming the spirit. Was the church today, was this church in the center of this city, as sensitive and inclusive as Jesus had been and would be were he here? Was it offering all that it had to offer, or was it contenting itself with some few channels of service?

Then he told them of the woman on the steps. He tried to make them see her with her immediate needs, her need of rest, of assurance, of a better understanding of why the church was there and what it might mean to her. The woman became a type of all tired men and women that passed the church. A type of all humanity

whether weary in body or in soul or both, whether conscious or not of their need of the peace that passeth understanding. Up and down the streets of the world they were always passing, and when they came to the church what did they find? Closed doors. Closed doors and the invitation to come next Sunday. Was the church merely an auditorium for stated gatherings, or was it truly the House of the Lord where anyone on any day might enter and find quietness and peace and nearness to God?

After that sermon there was little doubt that the church with the closed doors would become the Church of the Open Door. It was only a question of how the transition was to be made. The chief problem, that of supervision, was solved in this way. The day, from 10:00 A. M. to 6:00 P. M., was divided into four two-hour periods, and volunteers were secured to take one period each week. Only mature men and women were eligible for this service, and naturally there were more women than men able to give time during the day. One volunteer said she would be glad to give two hours a week in this way if only to have that time in a quiet place where she could think things over. And that came to be much the feeling of all the volunteers: what began as a kind of dutiful service grew into a rich blessing. The other problem, that of the expense for heating, could be put aside until the time came when heat would be needed. There was a good month of warm weather still.

How would people know that the church was open? The outside bulletin board carried this invitation:

THE CHURCH OF THE OPEN DOOR
Is Now Open

ARE YOU TIRED? COME IN AND REST.
ARE YOU PERPLEXED? COME IN FOR
QUIET THOUGHT.

DO YOU NEED GOD? COME IN AND PRAY.

Not many people came in that first week or even that first month. But those that did come in seemed to be so much helped that the church people were more and more glad of what they were doing. The church members themselves, aside from those on duty, began to come in more frequently as they happened to be passing by. It made the church more like home to them, more a part of their daily lives.

When the first coolish days of mid-October arrived, it was a natural thing for someone to build a little fire "just to take the chill off." Everyone wanted to keep the church open as late into the fall as possible. But finally the time came when some definite decision had to be made. Would the Church of the Open Door close its doors on week days for the winter? Then the people did a significant thing. They decided to keep their auditorium heated through the week and through the winter. Even the hardest-headed of the men admitted that it was more economical in a way to keep a fire going than to build it fresh each week. And though the expense for fuel would be much greater than in the past, could the church spend money to a better purpose? Wasn't it money as well spent as that given to missions? They called their Sunday meetings "services," and they

heated the auditorium for them. Wasn't this week-day use of the auditorium just as much a service?

This was three years ago. Now the Church of the Open Door would no more think of keeping its doors shut on week days than it would of shutting down the church altogether. During these years hundreds of people (though never many at a time) have come in to rest, to warm themselves or cool themselves according to the season, to think quietly, to be alone, to worship, to pray. The policy of the church is to give the stranger everything that it can; but not to hold back the simplest service just because he does not wish to take more. It would like everyone to cultivate the presence of God, but it gladly offers warmth or coolness to anyone who feels no other need. It is glad to know that some who come in only to warm themselves find themselves praying almost before they are aware of it, almost in spite of themselves. In this quiet, unobtrusive way the church makes the outsider into a communicant. Its ideal is to treat stranger and member alike. And though the stranger has been richly blessed, he has been no more richly blessed than has the member. No man can open a door or help to keep a door open without broadening and deepening his own life.

How the pastor enjoys his "broader parish," as he is fond of calling it! Many of its members he has never seen and will probably never see. But some few he knows and from them he feels a kinship with the others. There is that young married man, for instance, burdened with economic and family cares who made it a custom to spend part of his noon hour after lunch in the quiet church and who found in those half hours a poise and a power that steadied his life week after week. There is the woman who came in to rest after shopping and who got rested, to use her own words, in ways she never knew she was tired in before. There is a college girl whose unfolding idealism seemed to get rebuffed almost everywhere except in the peaceful seclusion of the Church of the Open Door, where she could sit as long as she liked and gather clarity and strength for the next day. There are the mothers, the old people, the strangers from out of town. And especially there is one young man whom an open door once saved from destruction. The pastor has a letter from him which he regards as one of the most precious things in his keeping. Could there be any stronger proof of the value of an open door than this letter?

"Dear Sir,

You never saw me or heard of me. A month ago I was in your city. I was down and out. I was out of work and out of money. I didn't know anybody there. It seemed everybody wanted to keep me out of somewhere. I was half sick. I couldn't see any use in trying to go on living. I thought the river would feel good and so I started for it. I don't know why I went in your church, but something about the door being open and the welcome drew me in. I sat there a long time and I began to feel better. Times I had been to church as a kid came back to me. I began to think perhaps there was some kindness in the world after all, only I had sort of missed it. I decided to make another try.

Now things are going better. I don't say my life is worth much, but that open door of yours kept me from throwing it away."

Is it any wonder that those doors have become a precious symbol to the people of that church? It matters little to them that the doors are not of finely carved stone, are not replicas of the Gothic or Romanesque doors of some famous old-world cathedral. The doors happen to be of wood and quite plain. But they mean all that any doors can mean that lead to the House of

God. They are open to everyone every day of the week. They symbolize the inclusiveness, the friendliness, the open-heartedness of the people of that church. They also symbolize the need of man for meditation and prayer not one day a week merely but all seven days. Finally they symbolize the universality of the All-Father who is the God not only of the exemplary church member, but also of the unchurched stranger who passes wearily or carelessly along the streets of the world.

SEVEN STEPS TOWARD BUILDING A CHURCH

By WILLIAM E. FOSTER, Architect, Cleveland, Ohio.

(Continued from page 443, July 1934 issue.)

III

The third step is to acquaint the congregation with the facts covered by the committee's report. The committee, with the help of the architect, should explain their report in detail. The congregation then should be given ample time to study it, and to ask questions. Suggestions should be welcomed, and if they are good should be used. If not, then the reason for not following them should be given. In this way the members of the congregation will understand everything connected with the undertaking, and there will be no cause for misunderstanding. The congregation should be asked, in particular, if they think that the building can be made any smaller, and still meet the requirements of the church, or if any part of it can be left off. If the congregation decides that it cannot be reduced in size, then it is time to bring up the matter of cost.

No matter what the cost is it will always seem too much to some of the members. Cost is largely a matter of size. When a building costs too much the best way to reduce the cost is to reduce its size. Architectural detail, although it looks expensive, because it adds so much to the appearance of a building, actually is but a very small part of the total cost. It is very poor economy to cheapen construction beyond a certain point, for after that the cost of maintenance and heating rises very fast. Economy is thrifty administration and prudent spending, not niggardliness. There never was a building, no matter how poorly built, that some one could not be found willing to build it still weaker in order to build it cheaper. That is the fault with so many of our church buildings. They are so poorly built that they grow old long before their time, and require constant repairs to hold them together. It follows that the only wise way to reduce cost is to reduce size. But as the congregation has already agreed that the building can be no smaller, without being inadequate for its needs, either the money must be raised or else the project must be abandoned for the present.

If the committee and the architect have done their work well there will be very few questions and almost no changes, and, most important of all, there will be no serious differences of opinion that might destroy the harmony of the church.

Not long ago the writer was architect for Martin Luther Church at Youngstown, Ohio. When that committee presented its report to the congregation it was accepted without a change, and without one dissenting voice. That is not at all an unusual experience when a proper investigation has been made. However, it is in sharp contrast with the endless arguments and lack of harmony that so often exists when leadership is lacking.

IV

The fourth step is to decide upon the financial plan. Upon successful financing depends the whole success of the undertaking. There are a number of ways that churches have been financed in the past. But today many of these methods would be useless. Banks will no longer lend money to churches on their mortgages, and it is very doubtful if they will ever do so again. Even if they were willing to make such loans few churches could afford to pay the high rates of interest that they would demand. However, congregations that really have the will to build can do so even now. But they must employ new methods of finance. There are such plans. The writer has given much thought to this subject, and has developed such a plan, which is superior to any of the plans used in the past. It will make it possible for churches that wish to build, to build now. And it places the least possible burden upon the congregation.

When the financial policy is discussed, it may be found necessary to postpone the actual building while funds are being accumulated, or it may be found possible so to finance the undertaking that the building can be started almost at once. The committee, with the help of the architect, will have decided upon the plan that seems best to them. They will present this plan to the congregation for consideration. What ever

plan is decided upon must be thoroughly understood and approved by the congregation. When a plan has been adopted the congregation, thanks to the work of their committee, will know with certainty what they are working for, and so will avoid the mistake, so often made, of attempting to accumulate a building fund before there is anything tangible to work for. No business man thinks of trying to sell something about which he knows nothing. And yet that is just what churches are attempting to do when they try to interest their congregations in a money-raising campaign without having a clear knowledge of just what sort of a building is needed. It is small wonder that the donations to building-funds conducted in this way are small, and the interest aroused is only half-hearted. The objective is too vague to create a deep desire for it.

V

The fifth step is to put the financial plan into operation. This step may take months or it may take years, depending upon how well the groundwork has been laid, and how wise the congregation were in their choice of a financial policy. As pointed out above, many churches try to take this step long before they are ready for it.

VI

The sixth step is to order the architect to make the working drawings and specifications, and to take bids. This step should not be taken until it is known that there will be money to build with. This step brings the church within sight of the end of the path. While the working drawings and specifications are being prepared there will be ample time to make any changes from the preliminary scheme that may seem advisable. Usually when considerable time has

elapsed between the preliminary drawings and the start of the working drawings, there will be a number of changes that should be made. These are the result of the study given to the problem during the interval. When the working drawings and specifications have been finished, to the approval of the congregation, the architect will take bids. When these have been received, he shall present them to the building committee for action.

VII

The seventh and last step is to let the contract for building, and the actual construction of the church. The committee's work is nearly finished when construction is started, assuming of course that the architect is capable. This step is the most interesting of all. At last the congregation will begin to see their dream taking shape. To build a church is a great religious undertaking. Its effect for good should not be hampered by strife and discord. Nor should the worry of financial matters cloud it. Discord and worry can be prevented by proper leadership.

The seven steps that we have described will lead to a completed church building. They must be taken in their proper order if the path is to be covered quickly. To take them in any other order will cause a stumbling progress, fraught with needless doubt, discord, difficulty and delay.

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STAMPING OUT MORTGAGES WITH STAMPED SCRIP. An article from church architect, Ernest O. Brostrom, on lightening your church mortgage debts, will appear in the September issue. You cannot afford to miss it, if you have debts to cope with.

"LOYALTY TO CHURCH"

By the REV. WILLIAM SCHLESSMAN

PROTESTANT preachers have made one grand mistake down through the years in that they have failed to build up a loyalty to church. Because of this failure about one half of the church members are non-attendants and non-supporters, and ministers every where are preaching to empty pews, and resorting to every thing from a cafeteria dinner or supper to a theatrical performance to entice people to attend church. Such methods will never solve the problem of disloyalty that faces Protestantism today.

Not long ago I was discussing attendance at the mid-week service with a fellow pastor. He boasted that he had forty out to his mid-week service. I asked his method, and he said that once a month he had family night, beginning with supper at six o'clock, worship at 7:30, and

a social time from 8:30 on. I then asked a question that possibly I should not have asked, "How is your attendance on the nights you do not have family night?" He blushed, looked down to the ground, and pawed with his foot as he answered, "Ten to twelve."

Do not misunderstand me, I do not deplore nor condemn the church supper or church social. It does us all good to get together once in a while, to put our feet under the same table, and play games with each other. I have them in my church. But we are certainly missing the mark when we use the supper or the social to entice people to attend and support the institution that ought to claim their first allegiance.

There are several very practical reasons why people ought to be loyal to the church without the enticing allurement of the social or supper.

And possibly they would be if we preachers trained them differently.

First, the church is God's institution. It doesn't belong to the preachers, nor the deacons, nor the trustees, nor the congregation, nor to any conference or convention, but it is God's church entrusted to us through which to work out His will on earth. And when a church ceases to be God's house then it ceases to function as God and Christ would have it function.

No other organization enjoys such uniqueness. No matter how high and lofty the ideals taught by other organizations there isn't one that can be said to be God's institution on earth for the furtherance of His cause and the advancement of His kingdom. God may work, and I do not question but that He does, through these other organizations, but the church is the only institution that is His outright and that He claims as His very own through which to do His work.

So loyalty to church is not loyalty to preacher, deacons, trustees, convention, or conference, but to God and His institution in building the Kingdom of Heaven on earth. And when we neglect the church we neglect to help God work out His will on earth.

Second, the church is a much needed supplement to home and public school training. There are three great institutions in the make up of society, namely, the home, the school, and the church.

The church is not a substitute for religious training in the home, yet hundreds of parents consider it as such. The only religious training that some children get is the few moments they are in the Sunday-school and church. The church is not a substitute for duty neglected at home. And it does not deserve much of the blame that is placed upon it because young people go wrong. The church is a supplement to help parents in the great task that lies before them, religiously educating their children.

The church is not a substitute for the public school, yet it does help to supplement the teaching that the student gets in the school. The primary purpose of the public school is to train for American citizenship. Show me any other institution that will so supplement that purpose as does the church? There is no institution, including the public school itself, that so carries out that purpose in its program of instruction as does the church. There isn't a better class of American citizens than the adherents of the Christian church.

So loyalty to the church is loyalty to an organization that supplements the training of the home and the school, without which these two institutions would be greatly handicapped.

Third, the church is a great social asset. Yes, I can be a Christian without supporting the church. But in so doing I certainly strike an awful blow at the social influence of religion. Society needs the church.

Jesus said to his disciples, "Ye are the salt of the earth." Salt is used to arrest corruption and keep pure certain food stuffs. Just as salt does this with food, so the church has been doing it with society. "Wherever the church has gone, it has relieved the suffering. Along the highways of the centuries it has erected asylums into which has passed a steady stream of de-

moniacs out of whom have been cast legions of devils . . . Out of the soil of a Christian age has sprung the hospitals into which the wounded and dying are taken. I see the long procession of little orphans and waifs, turning into homes for the friendless, and even out of the mouths of babes and sucklings praises flow. I see commodious buildings erected for the aged and infirm of both sexes. I see the fresh air fund, carrying its thousands from the over-crowded cities to the near green fields or transplanting them upon the prairies of the West. The deaf, the blind, the dumb, and the lame, as the church has passed along, have touched her garments, and forthwith flowed the virtue that lifted up the institutions of philanthropy which are the crowning glory of our age." Other institutions might be given credit for some of the work just mentioned, but the Christian church is the mother of it all.

The church of today is going a step farther than merely healing the moral and spiritual diseases of society. It is making an effort to prevent these diseases. Medical science did not stop when it had found a cure for certain diseases. It went a step farther and found a preventative. So we do not have to worry about many of the diseases that worried our forefathers. So it is with the church. Its main task used to be to go out and lift up the fallen, which is still one of its big tasks. But its larger and more important task today is to keep people from falling. And that is the forward look of the church today—to prevent corruption in society.

The only way to keep people from falling is to give them a right start in life. This the church is endeavoring to do for the childhood and youth of society through its system of religious education. The Sunday-school, week-day religious education, vacation church school, are a part of this program. Church plants of the past were built with the purpose of preaching to adults. But the church of today is building and remodeling with the idea in mind of religiously educating childhood and youth as well as preaching to adults.

So loyalty to the church is loyalty to an institution that is a great social asset, and without it society would suffer immensely.

Fourth, the church is a sound investment and brings sure returns. People who have money are always interested in investments. They are continually looking about for investments that are safe and bring sure returns. There is no investment, large or small, that is more safe or that brings any larger returns than the investment one makes in the church. I never saw this more forcibly brought out than by a certain lawyer of Washington, D. C.

He said his religion cost him about two thousand dollars a year. So he began to take stock to see if this investment was worthwhile. What was he getting in return for this lay out of money? First, he was living in a community that was Christian. No burglars, no thugs, no machine gun bullets to dodge. So he credited the church with so much for protection. Second, he gave so much credit for the education that his children were getting from the church. Third, so much for his own philosophy of life. Fourth,

(Continued on page 504)

The Editor's Columns

Down From Above

IT WAS not at all strange that we should have run the car to the curb and concentrated our attention upon the heavy dark cloud off to the south of us, from the center of which descended an ugly looking tree-trunk-like shape until it touched the ground. The woods shut from our eyes the devastation it was working where it touched.

We watched the tornado move slowly along, writhing as it went and the hearts of us who had personal and immediate contact with others of days gone, were saddened by the ruthless hand that reached down to scatter like card houses, the houses of men.

We saw it break up and withdraw the awful finger which scattered where it touched. We saw the first, faint, hazy line of white against the gray cloud, as it reformed and went seeking earthward like some huge monster. We saw, through a break in the trees, where it struck and filled the air with debris. Again we saw it grow weak and finally with sharp flashes of lightning and heavy rolls of thunder, it withdrew back into the blackened maw from where it had issued.

Compared with a hand sent down from above to save and salvage, the destructive hand is legion. Yet we stand in wonder and in awe of the latter rather than of the former whose coming, whose time of lingering, whose accomplishment and whose departure, were all such as man had never witnessed before nor ever will. Of such is this human stuff made.

Q.M.A.

The Spiritual Vein

"THE greatest gold-find in the entire state, was taken from a placer mine right below our property."

I studied his gray hair and his dark kindly eye below, as he spoke. He wanted me to pack right out with him, with my cameras to make a photographic presentation of this side-hill in the far west about which his hope and faith clung tenaciously.

"Its former owner was a doctor who knew nothing about mining," he continued. "The fact that he had a one-time preacher running the shaft indicates that. Neither did the preacher know much about it. They should stick to their churches."

I agreed.

"Why that preacher worked there with his crew for several years. They ran a shaft back into the hill for about three thousand feet. As a matter of fact they cut right through a rich gold and silver vein and never knew it. All we have to do now is . . ." and he pictured a minor operation which would not only give them of the vein already cut but three gold veins which assayed on the surface in a manner to urge on even more feeble of heart than the speaker.

So, the poor miner-preacher "cut right through a rich gold and silver vein and never knew it."

Nor is he alone in that hopeless undertaking. Nary a preacher forsakes his pulpit or even shares it with operations of any sort, surface or underground, who does not do so at the risk of cutting through and beyond the rich vein, unaware.

There is no vein so rich, so worth mining as the human soul. Go after it and forget the gold.

Q.M.A.

Sun Shy

I HAVE heard him tell the story countless times. How he had sat awed by the white capped nurse who trod so noiselessly, by the death-like silence of the little room, by the frequent visits of the genial faced doctor.

The huge iron apron dropped in the shop where his father was foreman and in that dropping had carried away a portion of his father's skull, laying bare the delicate, quivering mass below.

Just how long he lay I do not know. That his life was despaired of, even as he seemed to improve, even by the doctor who worked under inspiration rather than knowledge in the early days of medical and surgical science, I do know. Yet the day came when the injured man returned to his job.

All that covered the ragged hole was the scalp. It was before the day of inlaid plates of silver. Yet the daily activities of the man were wholly normal save with one exception. Without a hat or some protective covering, direct rays of the sun, falling on the injured head put him asleep. He might be walking down the street where little rays of sunlight danced down between the heavier shading leaves of the trees over-head. Should such a ray fall on the head, its owner was asleep on his feet.

We know that there are few among the clergy

lacking in actual sections of the skull. Then why should we find that occasional one who like grandfather, goes asleep on his feet, when he enters into the light of the Divine Son?

No pastor can preach a crucified Lord so long as he feels his people would rather have him preach on the New Deal or Germany Today, or some such subject, and no people care to listen

to a sermon on the Son of God when the preacher has gone asleep.

There is no subject for your sermon so vital, so active, so alluring as that of the Christ. Preach a wide-awake sermon, stay awake yourself and your hearers will go all the way to Golgotha with you, gladly.



FROM MY READING

Though Jesus never built an organization, he did plant the seed of an organism.

"Church history," says Dr. Glover, "is not pret-
ty reading, but the leaven keeps working."

I know no agency more spiritually useful than the Holy Communion received in the early morning before the wear and tear of another day of worldliness has a chance to come upon us.

Being and doing must be blended by the churches.

Whether a million live in apartments or in homes, they need the final touch which personal religion gives.

It is sometimes more difficult to sing, "On-
ward, Christian Soldiers" than "Where do we go from here."

He has an instinct for friendliness.

The parish paper, often misnamed the Parish Visitor, has its place. But it lacks the human touch.

We are after people; and no trouble is too great for us to take to find them.

If ministers would cease all controversy about matters of small, or no, consequence and get busy doing God's will with the faith which Jesus promised would bring greater results than came to him, the world would more quickly accept Edna St. Vincent Millay's stout statement, "The Church of God is not a candle. Blow on."

One must be spendthrift with his time if one is to get acquainted with people.

When I first came here I introduced one innovation—only one. I requested the people to place the blame for anything untoward that occurred, not on one another but on me. One day the casual remark was overheard, "Nobody gets any kick out of scrapping at St. Margaret's. The rector always takes the blame."

Every man truly religious has something he cannot keep however he may try.

Churches everywhere have to be shown, per-
suaded, argued with, sometimes thundered at, before they become great enough to share their Christ with those who know him not.

The craze for numbers grows apace. Getting people to join the Church often seems the supreme interest of the Church. By it Church rating is determined. By it preachers are sometimes promoted and also demoted.

Conversion which "takes" and lasts leads at once to sharing.

Every local church traced back far enough

originated in missionary instinct.

Religion at heart is but the more abundant life for them that are far off as well as them that are nigh.

Christian folds have too often shown carelessness in flinging down their churches anywhere that whim suggested or the irresponsible desired.

Contempt for missions based on ignorance so dense as to see no facts where missions are concerned is as unworthy of a hearing as is claiming all for missions in defiance of facts.

It was no missionary but Mahatma Gandhi who, when asked what the Christian Church should do for India, answered, "Practice your religion without adulterating it or toning it down."

Denominationalism at heart is too competition-minded, too money-minded, too membership-minded to clear the way.

What the whole world needs in its relationships is not our man-made views concerning Christ, but Christ himself.

Those who talk about the good old days when everybody went to church do not know their facts.

All the consideration which the Church de-
serves for its admitted usefulness the world out-
side the Church will give with gladness and with gratitude.

The church must become news again—good news.

Sometimes it seems as though the minister were on the verge of becoming the unpaid agent of the curious for fact finding and fact reporting as though the preaching of good news were to be held up until we determine precisely how much we know about the relatively unimportant and then report our inadequacy to those who have no right to know the little which we know.

Tending the lamp and trimming the wick leaves many a good minister little time for sending out the light.

A minister's usefulness, even among his own people, depends somewhat on his income. There is a minimum of income below which appearances are qualified and usefulness is impaired.

I am convinced that the average preaching was never higher than it is today.

It is now conservatively estimated that three out of eight ministers in protestant churches have not graduated either from college or from theological schools.

Even the most devout are losing interest in

ecclesiastical shadow-boxing.

With the house afire, not theories of combustion are in order, but the immediate appearance on the scene of the fire company.

No church can count for more than the personal religion of its members makes possible.

When all is going well, more of us adults than would admit agree with Dame Quickly that there is no need to trouble ourselves with

thoughts of God.

The last place in the world for anyone to look for God is at the end of a syllogism.

I, who am anxious about many things, am not anxious about God.

Churches, like well-bred persons, are learning to get on together, without stressing points of difference.—*J.M.R. From "THE BETTER PART" by Lyman P. Powell, D.D.*

CHURCH METHODS

DR. CHAFFEE TO EDIT PAPER

Ministers everywhere who are interested in "a paper which will lead in the development of the spirit of Christ and its manifestation in the life of today" will be interested in the paper to be issued in New York with Dr. Edmund B. Chaffee as editor. Dr. Chaffee is the pastor of the Labour Temple, New York, a man of unquestioned ability and influence in social and industrial affairs. Expositor readers will be interested in knowing that the Labour Day sermon for The Minister's Annual (1935) was written by Dr. Chaffee. He points out clearly the responsibility of both labour and employer.

THE VACATION

Some ministers do not see their way clear for a period of rest this summer, others do not feel "easy" about taking time out when there is so much need about them on every hand, and when others must stay on the job in order to eat.

There is no man in the community on whom the mental and nervous as well as physical drain is greater than on the conscientious pastor and preacher, and you need offer no apology for seeking and planning a vacation. How that vacation is used will depend upon the individual minister, but—*take the vacation!*

If you can re-create your spiritual power for the coming year by fishing then let's plan to fish. If you have shoved aside books which you crave to assimilate, let's pack them up and go somewhere where peace and quiet will surround you and read. The Master went forth into the hills to fast and pray and meditate, after a season of preaching and teaching.

THE PREACHER TODAY

In a paper of nearly a century ago, we read this—"A generation ago the minister's task was relatively simple. Emphasis was placed on two responsibilities—the conscientious and sympathetic pastor and an impressive and productive

preacher. The latter was considered the more important. Pastoral work was a means to an end, for without conscientious and faithful pastoral visitation the sermon could be neither vital nor helpful."

We grant this was the function of Discipleship a generation ago, but we insist most emphatically that the function is still the same. Many frills have been added through the pressure of the change of customs, but the first duty of the man who would lead people to Christ and salvation is to Preach and Teach the Word, and the second is to counsel and comfort his people.

A WATERMELON FESTIVAL

The Men's Club of a Maryland church worked out a plan for a general get-together which would serve two ends; one, a general social gathering, and, two, bring money to cover a small deficit in the quarterly budget for the church.

A Watermelon Festival was decided upon, and every guest was allowed to help himself or herself to a watermelon cut with the explicit understanding that 5c would be deposited in the church treasury for every seed in the cut selected. A well designed poster was placed in every business place and gas station in and near the town, and a poster announcing the donation required was placed on the serving table. The occasion caused no end of merriment, and left a balance in the church treasury.

FIVE THINGS TO LEARN

Learn to laugh. A good laugh is better than medicine. When you smile or laugh, your brain for the moment is freed from the load that it ordinarily carries.

Learn to tell a helpful story. A well-told story is as wholesome and as welcome as a sunbeam in a sick-room.

Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.

Learn to stop croaking. If you can not see

any good in the world, keep the bad to yourself.

Learn to greet your friends with a smile.
They carry too many frowns in their own hearts
to be bothered with any of yours.

—*Tri-State Mason.*

EACH ONE WIN ONE

The Rev. W. L. Stough, D.D., pastor of Atonement Lutheran Church, Philadelphia, decided to force the members of his church to face the need for Evangelism. He had a poster placed in the entrance where every member could see it which read:

Good Morning

Is anyone in church this morning
because you invited them to come
?

"I was glad when they said unto me,
Let us go into the House of the Lord."

Later the ushers distributed little printed slips bearing the same wording. Why not try this plan? It is simple and it WORKS.

WHAT THINK YE OF CHRIST?

Pilate, what do you think of this man? "I find no fault in him at all."

Judas? "I have sinned in that I have betrayed innocent blood."

Centurian, what is your testimony concerning this One? "Truly this was the Son of God."

Demons, what is your word? "This was the Son of God."

John the Baptist? "Behold the Son of God that taketh away the sin of the world."

And John? "He is the bright and morning star."

Peter? "Thou art the Christ, the Son of the living God."

Thomas, what is your testimony? "My Lord and my God."

Paul, what do you think of Christ? "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels in heaven, what is your testimony? "Unto you is born a Saviour which is Christ the Lord."

And our Heavenly Father? "This is my beloved Son, in whom I am well pleased."

—*Frances S. Downs.*

MARRIAGE ANNIVERSARIES

Make a survey of your congregational homes, and secure the anniversary date of each marriage. The young women of the church will get behind this plan and carry it through for you. Divide all the information into the years of anniversaries to be celebrated, viz. all those married one year into class 1; those married five years, into class 5, etc. Invite the entire membership to the festival, with the understanding that each person will bring a small gift to be put into a general collection for the guests of honor which in this instance are the married couples. Set a limit of money to be spent for the gifts. Some will bring home canned things, or gifts made at home.

In your announcements regarding the "party" include the following table, so that there will be

gifts to represent each class. Impress upon your membership that the idea is to have a good time and goodfellowship, rather than to present appropriate gifts. If the pastor is included in the guests, that will add to the fun. Each guest draws a gift from the collection. If there are many packages and a limited number of couples, there are several drawings.

First Year	Cotton
Second Year	Paper
Third Year	Leather
Fifth Year	Wooden
Seventh Year	Woolen
Tenth Year	Tin
Twelfth Year	Silk
Fifteenth Year	Crystal
Twentieth Year	China
Twenty-Fifth Year	Silver
Thirtieth Year	Pearl
Fortieth Year	Ruby
Fiftieth Year	Golden
Seventy-Fifth Year	Diamond

BUYING UP THE OPPORTUNITY

Here is an idea to secure attention of members toward specific needs of the church. Rev. W. H. Hopkins, Pastor Olivet Community Church, Los Angeles, printed this message in his weekly bulletin for a number of weeks, varying the needs each week.

"Buying up the opportunity." In Eph. 6:16, Paul uses a wonderful phrase. Real estate men tell of the wonderful opportunities in our community. Brokers tell of the opportunities in stocks and bonds. Stores tell of the bargain opportunities, and we listen to all of them, and buy up as many as we can.

"The BEST gilt edged investments come in another line. An investment in Christian service LASTS. Here are a few investments you will be proud of in the years to come. Olivet is not rich in money, but rich in good friends and some friend may find the joy of his life in this page.

"Opportunity 1. To place lights in the beautiful Olivet tower, the only church tower on Washington Boulevard. Think of the thousands who pass this tower every night in the week—pleasure-loving young people on the way to the beach; hard working women and girls after a day of grilling in shop or factory; men burdened as they try to meet modern conditions. A vast throng every night—all kinds of conditions. What an opportunity to tell them of the real and the enduring things of life? Only a passing moment; but in it a glimpse of heaven—what an opportunity? Who wants to buy it up?

"2. Completing the Field Memorial Tower Fund. It's the pioneer church and the tower dedicated to Rev. F. A. Field and the old time pioneers. One by one they are slipping away. Before they are all gone who wants to buy up this opportunity?"

List as many opportunities as you can find and back them up with a good sales talk.

A MEN'S CLUB CABINET

An enterprising New England pastor placed before his Men's Club the idea of selecting men from their group to represent the Cabinet as

it now functions in Washington. The membership in the Club was large enough so that each Cabinet member could have several assistants, and still have a group left to represent the citizens of the country. (If the membership is small, the assistants should be omitted).

Have the antics and actions of the Cabinet followed closely through radio and authentic newspaper service, and discuss the various points during the meetings. Each department should have an opportunity for a short discussion at each meeting, unless very important matters merit the full time, such as changes in the treasury plans, or changes in the post office service.

Always have a discussion of the effect of these matters on the citizens of the country, particularly from a Christian point of life. Let the leader make a definite application of the Word at the close of each discussion.

ECONOMY

When you plan your program of economy do not place on the list for "doing without" the things which will cripple your work. Inspirational reading matter is one of items which must remain on the Preacher's list of necessities. This includes contact with your denomination through the Denominational Paper, and it includes contact with Preachers generally. Many ministers write that they are doing without The Expositor as a matter of economy, but will be back when times are better. A goodly number of these mistaken economists are now writing "that they find they cannot carry on their work without evangelical and inspirational reading" so they are asking for special offers.

Many others who are seeking to economize, are asking that special courtesies like sending of typed copies of special programs, lists of information, etc. be continued until the subscriptions can be renewed.

The Expositor deals with ministers only, and we have every reason to know what the financial conditions among ministers are, yet we must assure you that clerical service and postage must be paid for by someone. While it has been our practice to supply all these special services free to subscribers over the many years The Expositor has served the ministry, we cannot continue them unless subscriptions are renewed promptly with remittance.

HUMOUROUS ANGLES

A minister from New Jersey who desired to economize on reading matter in 1931, recently renewed his subscription at a very special price. When the magazine was sent to him, the change in number of pages surprised him, and he decided to tell us about it post-haste. Among other things, he challenged our honesty in soliciting subscriptions when the magazine is less than 100 pages, and as a post-script he added:

"Please print the following in the Methods Department—Any minister desiring six of my sermon outlines may have them by sending \$1.00 to _____."

One wonders how this man would feel if he honestly compared what he gets in an issue of The Expositor each month and the few cents he

pays for it, with the offer he asks us to print free asking ministers to send \$1.00 for six sermon outlines.

SUGGESTIONS FOR CHURCH ENTERTAINMENTS

Frank Hampton Fox, Shabbona, Illinois, passes the following suggestions on to you with the assurance that "they have all been proven and found worthwhile."

"SOCIAL TO SAVE" used to be the slogan of a young people's social committee. Normal humans are social beings; few, even among the highly intelligent know how to plan wisely their recreational life.

This lack of knowledge on a vital subject has made it possible for commercial interests to capitalize sports—entertainments and recreations for, a vast majority of our people.

Where the money motive dominates the entertainment profits will dominate practically every feature of the program.

The Church faces a wide field in providing for its people, entertainment for the sake of the families in its locality.

Beneficial Church Nights should send families home rested, refreshed and with renewed courage to face life in its every aspect.

HOME COMING in September with a great get together program inspires people with Faith, Hope and Love.

A Greeting Committee to greet folks as they climb out of their cars gives the home coming program a good start. This committee of men to meet the cars is supplemented by a committee of women in the vestibule. They renew acquaintance with those who live at a distance learning a few vital things about them—their homes and health—showing a real personal interest. If there has been serious sickness, or a death in the family, the sorrowing will appreciate personal sympathy by friends in the old home church.

The ushers seat the former members who come to the Home Coming in the pews they used to occupy. People are asked in advance to yield their pews on this Sunday, in order to make all who come home really to feel at home in the old pew.

If the former members of the choir return they are urged to sing again the songs they used to sing. The heart songs carry many back, in memory, to live again the rich religious experiences of other days.

The sermon should be a simple appeal to the heart. The religion of Jesus meets the heart hunger of the disappointed and disillusioned. It also inspires hope for the future.

When the benediction has been pronounced everyone speaks to those around him or her. A little time is given for the hand shake and brief visit.

The committee in charge of the dining room receives the baskets of food brought by the families. The church provided coffee, lemonade and water.

When people are through eating, a wise, witty

toastmistress, who has prepared the program takes charge. There is music—words of welcome, responses by visitors—the members of other days. Last year a man who had been away in the city for nearly twenty-five years, told us that his retirement was only a few years ahead. "When it comes I plan to come back to the home town to live."

A layman and a woman and the pastor present briefly plans for the coming year's work, calling for co-operation of all in making the year ahead the best possible.

A DAY OF PRAYER for the fall work spiritualizes the whole program. Different groups lead different periods for prayer. The young people have one hour in which they present their plans.

The Sunday School Officers and teachers offer their program for a better year of Bible Study.

The women present their activities.

The pastor sums up every thing presenting the united program for prayer.

EVERYBODY'S BIRTHDAY is a community event. Twelve tables, some short, others very long bear the names of the months of the year on placards. There is a hostess for each month. She learns who have birthdays during her month and prepares a program of stunt or song reading. Each table tries to present the best stunt or other entertainment. Some times a prize is given for the best features on the program.

The banquet is excellent—a birthday cake with candles is a feature of each table.

A minimum charge is made for the banquet to cover cost of food and decorations.

This is a happy occasion for all, both old and young. Every thing radiates good cheer.

CHRISTMAS EVE CANDLE LIGHTING delights old and young.

The people assemble in a church that is dark save for one tall candle on the altar. An invisible choir sings: "O Little Town of Bethlehem"—"Hark the Herald Angels Sing." A manger cradle on the platform suddenly glows with light from a concealed electric light bulb in the straw. An electric star above the organ sends out its splendor. Two small children a boy and a girl kneel beside the cradle in adoration. The choir and congregation sing "Joy To The World The Lord is Come."

Two boys recite the Scripture stories of the Nativity given by Matthew and Luke.

Finally, ushers light their candles at the candle on the altar—they pass down the aisles lighting each person's candle. All sing "The Light of the World is Jesus."

FATHERS AND SONS' BANQUET is a community affair, an event of the year. Plenty of good food—community singing between courses—a toast to the sons by a father—to which a son responds with a toast to the fathers. There is an outstanding speaker—some educator—Judge—member of Congress, etc.

MOTHERS AND DAUGHTERS' BANQUET is a friendly though active rival of the fathers and sons. They try to secure the largest attendance and the best program. Mothers and daughters come close to each other in the heart to heart talks they have after the thrilling program at this banquet.

FAMILY NIGHT FOR THE CHURCH SCHOOL always calls out a capacity house.

Each class from the beginners to the old men's Bible class presents a stunt—a song—a speech or something of general interest to the company.

The evening closes with light refreshments.

THE VACATION BIBLE SCHOOL reaches its climax of interest in two outstanding public events.

The last Friday of the School—all lessons close at 11:30. The School and the families gather in the woods a mile away for the annual picnic. After dinner Games of out door character are played by different groups—Races of various kinds, ball games for younger and older groups.

Sunday evening following the close of the school the pupils present their closing program. They give the music memorized and Bible stories dramatized.

This is only a suggestive outline of what can be done in a wide awake church.

A NEW HYMNAL

George I. Tilton says in *The American Organist*, "Despite any defects and disappointments the new Presbyterian Hymnal appeals to me as among the finest of the present day. One of the most helpful means of bringing about Christian unity lies in the hymnody of the church. The inclusion of certain fine hymns in the hymnals of all denominations is bound to draw all sects closer and speed the day when we all shall worship in unity."

"The hymnal is for the whole church and not for any one group. This is demonstrated by the variety and wide range of the hymns. As for the limited number of hymns used in most churches, the fault lies largely with the ministers. Many of them use only a few over and over, but one minister's tastes cannot be imposed upon another. There are enough hymns in the new hymnal to meet the needs and desires of all."

"Certain fine features of the hymnal appeal to me very strongly. I am an advocate of the observance of the Christian year, which is as important to churchmen as the observance of the civil year is to patriotic Americans. I rejoice that it is set out in the new hymnal. The section devoted to response of all kinds and the orisons will meet a long-felt need. I strongly favor the plain song settings. There is nothing more dignified and uplifting when it is properly sung, and it is certainly a link with the early church. The inclusion of "Old Hundred" in the original rhythm changes the tune from one of deadening monotony to a noble and uplifting one, in my opinion. The Commission is to be commended for labor well done."

IF—A POEM ON GIVING

Rev. Russell E. Kauffman, Ottumwa, Iowa, sends you this "bit of verse that was inspired by a local church need." He hopes some other minister will find it helpful.

IF!

If each and every member was the Christian he professes—
And every testimony true to what he sure possesses—
We would never have to worry,
And stew, and fret, and scurry,
For the meager sums of money that we need!
If each and every member put his grievances away—
And spent more time communing with the Lord—took time to PRAY—
We would grow—and HAVE the money,
And our future would be sunny,
For the treasury would have plenty—goin' to seed!

BOOKS FOR CHILDREN

Pastors who desire to secure books for the lower grades in the Sunday School should send 25c to the Morehouse Publishing Company, Milwaukee, for a sample of the "Child's Book" series.

We have copies before us of "The Thankful Child's Book," "The Christian Child's Book," "The Happy Child's Book," and "The Good Child's Book." Each book is designed for a three months study period, appropriate to the season of the year covered by specific months. In addition to stories of interest to the child there are 12 exquisitely colored pictures for the child to paste in designated places. I have studied many books for children on display in book stores, but I have not found anything for \$1.25 that can equal one of these little books in attractiveness and teaching worth. Send for a sample today of the "Thankful Child's Book" designed for October, November and December.

THE NATION'S DEBT

According to the United States News, Uncle Sam is now the world's biggest spender, lender, and borrower. The News says, "Spending money to prime the pump of business and also to carry on relief, the U. S. Government in the past year has committed itself to the most heavily unbalanced budget the world has seen outside the war period.

"The government, during the four years ending June 30 last has spent and loaned \$21,800,000,000. During these four years, the government has collected \$11,600,000,000. The debt for the period, therefore, is \$10,200,000,000.

"In 1931, the deficit was \$903,000,000.00. In 1932, the year's deficit was \$3,154,000,000.00. In 1933, the deficit for the year was \$3,068,000,000.

"With all of this prospective borrowing and spending, and with the borrowing and spending already done, just where does the boom come in?" asks the United States News.

"The answer is that it has not come in at all, as yet."

Nevertheless, that publication continues, Federal Reserve officials are jittery because of the

possibilities of a boom and concerned over the reserve board's powers to control it.

Excess reserves in the banks now total above \$1,800,000,000. This money may be used as the basis for loans.

After awhile, economists hope, business men will lose their fears and borrowing and lending will start. Then the boom will be under way. Plans to control it have been formulated.

The Federal Reserve board may raise its discount rate, increasing the cost of borrowing. It can increase the amount of reserve required back of loans. And it can sell government bonds and absorb credit.

Able to control a boom once it starts, government officials, however, have not yet succeeded in starting one.

Methods which the government will use to launch it, as listed by the United States News, are:

PUBLIC WORKS expenditures on a scale not yet reached.

SPEED IN POURING out about \$200,000,000 in cash to farmers.

LARGE EXPENDITURES for relief in drouth areas in addition to the present large expenditures for ordinary relief.

AN EARLY selling campaign to induce the public to borrow money to repair and rebuild its homes.

DIRECT LENDING of federal credit to small business men, with loans up to \$500,000 for periods of from one to five years.

GOVERNMENT GUARANTEE of 80 per cent of the value of loans made by Federal Reserve banks to business men under regulations laid down by the Federal Reserve board.

THE PURCHASE of silver at gradually rising prices.

"If out of this program there is generated a boom through credit inflation, responsible officials here would be happy. They then would start, according to their plans, to control the boom and to prevent it from developing into another deflationary collapse such as that which started in 1929," is the conclusion.

IF I WERE AN USHER

1. Before going on duty I would breathe a prayer for divine wisdom and patience, that God would help me to radiate good will from every fibre of my being. I would do this for Jesus' sake, for by me there would pass the unsaved whose hearts are hungry for God, those who come up to the House of God and find rest from tiresome, irritable experiences, others seeking refuge from disappointments, trouble and heartaches, and still others seeking to praise and worship God out of hearts radiant with joy and happiness.

2. During prayer, Scripture reading and special music I would be reverent, doing only what was essential for the handling of the incoming people.

3. I would consider noise from needless walking or talking inside or outside the auditorium after beginning of worship a signal for my attention knowing that the Pastor and Congregation hold the Ushers responsible for all disorder.

4. I would insist on late comers taking a position in the rear of the auditorium, because to

lead them toward the front would be to disturb hundreds of people in their worship.

5. Of course I would try to do my work in the quietest manner possible, would never engage in needless conversation anywhere in the auditorium, do my best to fill the front pew, before the service begins, watch the ventilation, the temperature of the building, and be alert to help any person who might become suddenly ill or need help.—*Bulletin First Evangelical Church, Elkhart, Indiana.*

IF I WERE NOT AN USHER

1. Before entering the place of worship I would breathe a prayer that my conduct and attitude toward the Ushers and others present in the Service and all my meditations might be in keeping with the Divine purpose of the meeting, knowing that should I radiate ill will, harsh criticism, or peevishness I would be robbing God of the opportunity to bless me in the service, placing my worst self on exhibition before the public, and making it hard for those around me to worship in spirit and in truth.

2. I would come early and ask for a seat near

the front so that I might be in a position to worship God under the most favorable conditions possible.

3. I would try to sit in about the same place each Sunday, but should I find someone else in my accustomed pew I would thank God for another opportunity to sacrifice my own pleasure for others, and let the Usher know by my attitude that no spirit of littleness and selfishness would make me demand "my rights."

4. I do so like to sit on the end of the pew. For this reason I would always take a seat as near the center of the pew as possible, because I believe that "it is more blessed to give than to receive."

5. Should I arrive after the service has begun I would ask the Usher to seat me in the place most convenient for him, knowing that by my lateness I would have forfeited my right to any choice that I might have.—*Bulletin First Evangelical Church, Elkhart, Indiana.*

Reprints of "If I were an Usher" and "If I were not an Usher" may be secured for distribution to your membership.

DRAMA and PAGEANTRY

SOME OTHER WAY

(A Temperance Drama, based on fact)

Scene I: A modestly furnished office, several clerks at desks. Poster on wall marked "Old Age Pensions."

Scene II. Same as above.

Characters: Aged woman, Mrs. Howe.

 Aged woman, Mrs. James.

 Clerks. Other people.

 Reporter for Local Paper.

Mary: (Clerk) "My heart does ache for these poor old souls, who have no one to help them. One of those in this morning has no means of support, and she even tries to support a defective son. (Do not assume compassionate attitude in any of this office conversation.) When I look at my files for today, I know we shall have a number of applicants coming in for reports."

Inez: (Clerk) "We sent word to Mrs. Howe day before yesterday to report to the office today. I almost hated to ask her to spend car fare to come in, but she will be better off from now on when she gets a regular allowance."

Mary: "Who else is due today? (Studies list) There are a number who were refused on the grounds of having other sources of support. I wish I did not have to tell them. (Looks up) Here are several of them now. How do you do, Mrs. ——" (who seats herself).

Inez: "Oh, here is Mrs. James now. Good afternoon, Mrs. James! You are prompt, aren't you, and we have good news for you."

Mrs. James: "Indeed, and I am glad to hear that. Shall I hear about it right away, or must I wait my turn?"

Inez: "No, no, Mrs. James, just come up here. Your pension will start just as soon as we can get the requisition through for you. We must ask you to sign a paper here, and then, of course, you must sign for the voucher each month."

Mrs. James: "A sort of receipt, I suppose. Maybe you are afraid someone else would get the money? It is always well to be careful, and I have waited a long time for this to go through. Let me see, it is nearly a year since I applied for the pension. It has not been easy, but I still eat and sleep and my health is good, thank God."

Inez: "You just sign this, and then you may go on your way again, and the check should be here within a few days, but we will send you another notice to come in. Oh, here are more applications. (Several people enter and are seated.) And here is Mrs. Howe, too, she is a lucky one too. Mrs. James, do you know Mrs. Howe? (Acknowledge introduction) You might as well visit with each other if you are going to come to see us every month. You may go now, Mrs. James. (Exit Mrs. James) Now Mrs. Howe, we have good news for you too, just as we had for Mrs. James. Your pension will start soon, and then you will not have such a hard time with your problems. How is your son?"

Mrs. Howe: "I am only concerned about getting some medicines for my son. I do not mind the work or even the worry, when I have something to look ahead to. Is there anything I must do today, or do I just wait. (Hesitates) I have waited a long time, you know, next to two years."

Inez: "I know, Mrs. Howe, and we are so glad you do not have to wait longer. Just sign here, please, and we will send this right in to the state, and soon you will have a check." (Mrs. Howe signs and exits as if leaving any office).

Mary: "It is a wonderful thing to be able to bring a little comfort to them in their old age and poverty. One can't help but wonder how folks get into such circumstances, but we do not have time for that now. Next, please?" (Applicant steps up).

Curtain

Have chorus or quartette sing "Ave Maria."

Scene II, a week later.

Mary: "Here are the checks for a number of applicants. Somehow, I get more enjoyment out of the ones for Mrs. James and Mrs. Howe. They are so aged, and still so cheerful in their plight. I wonder how they did manage all these months, waiting for their prayers to be answered."

Inez: "Now, Mary, how do you know they prayed? Maybe they don't pray. Let's not use our imagination too much. However, it would be interesting to know, I just believe I'll ask them when they come. Here they come now." (Enter Mrs. James and Mrs. Howe).

Mary: "On time again, and as cheerful as ever. We were just talking about you, and we want to ask you a question. We know it is personal, but you need not answer if you think it is too personal. May I?"

Mrs. James: "What is it, my child? I'll answer any question I know how. I have nothing to keep a secret, and I'm tremendously happy today."

Mary: "All right, I'll ask. We wondered if you prayed that your pension would be granted soon? (Mrs. James astonished) I'm sorry, I did not mean to be inquisitive, I believe in prayer, and I wanted to think you do."

Mrs. James: "Believe in prayer, why of course, I believe in prayer, I prayed every day since my application. Everyone believes in prayer, least any sensible person does. Mrs. Howe and I were talking about it on the way in, and we wondered who gave the money for the pensions, because we want to pray for the person who is willing to share with us what was theirs."

Inez: "Gave the money? That is rich. Why Mrs. James, no one gave the money. This money will come mostly from the liquor taxes instituted by the government since the repeal of the 18th amendment. The only thing to pray for in this is that more people will drink more liquor, so your pension won't stop."

Mrs. James and Mrs. Howe: (Incredulous and dazed). "Liquor taxes!"

Inez: "Yes, liquor taxes. The more liquor consumed, the more revenue we can expect."

Mrs. Howe: "Liquor taxes, Miss, in these checks you are to hand us today? I can't somehow think straight. Is what men and women drink in beer and whiskey and wine bringing in this money you are giving to us today."

Inez: "You have it straight, Mrs. Howe, and you might as well enjoy it while you can. People will drink you know, and we might as well tax 'em as not."

Mrs. Howe: (Crushed) "I guess, Miss, you need not have the receipt signed, because I couldn't take any such money. That is like selling men's souls into eternal darkness in order to get money for living. I couldn't take it. I should have asked when I was here last time."

Mrs. James: "I guess these girls didn't know your son is a burden to you and to himself because his father drank too much liquor. We should have asked, I agree, but I just never thought of such a thing. Somehow, I guess I thought too much into the years ahead. I have been 'hearin' and readin' a great deal about a

Christianized America, and I somehow gathered the time had come when someone who had more 'n they needed was willing to share a little with those of us who have tried to do our part but forget about gathering money. (Hesitate) So it's liquor taxes, (goes toward door) liquor taxes. (Both exit, and Mrs. James re-enters just as young reporter is entering). Goodby, Miss, I most forgot to thank you for your trouble about us. We won't be coming in anymore."

Inez: "Why, Mrs. James, are you two going to pass up this chance to get decent food and clothes, just because of a foolish prejudice?"

Mrs. James: "Foolish prejudice? My child, you do not understand. We older women know something about life. Would you call Mrs. Howe's son a foolish prejudice? No, child, you just don't understand about life and its meaning. I'll just get along somehow the little while I have left here. (Braces up, and brightens) 'Twould be foolish to spend as many years as I have living my principles, and then push it all aside in order to get a little more bread or soap during the last little while. No, Miss, I'll go along now. Goodby." (Exits).

Reporter: (Who has shown interest in the conversation). Now, Miss Mary, what is this business of prejudice? I have an idea there is a story in this. Let's have it."

Mary: "There is no story, just two prejudiced old ladies who applied for a pension, and now that it has been granted they cannot accept it, because the funds come from liquor taxes."

Reporter: "News! Did you say no story? How many such refusals have you had in the past six months? I'll wager not many. That story will get a hand from my mother and dad, because they feel just the same way about all this selling of men's souls for revenue, as they put it. So long . . ." (Exits) Curtain.

Pastor takes platform, reading: "And this item appeared in the Metropolitan newspaper of the city in which this incident occurred—

AGED WOMEN REFUSE RUM-SOILED PENSIONS

Two applicants for old-age pensions recently withdrew their requests when they learned that the state-aid grants are to be financed largely from liquor taxes, it was revealed yesterday at the local Aid for The Aged Headquarters.

Both the applicants were women, a member of the staff said. "I will just have to get along some other way," one of the aged women was quoted as saying. "I can't receive a pension from such a source as liquor."

"For this cause I bow my knee unto the Father, from whom every family in heaven and on earth is named, for he would grant you according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man." Eph. 3:14-16.

BULLETIN BOARD SLOGANS

Where there is no vision the people perish. Our quest is for vision.

Your money does something for you—with you or to you.

Youth is either brought up or sent up.

ILLUSTRATIONS

By the REV. WILLIAM J. HART, D. D.

"Ain't the World Big?"

Psa. 50:12. "The world is mine."

After a long climb father and son were clear of the trees and stood on the shoulder of a mountain. Resting for a moment, and viewing the outstretched landscape with admiration and surprise, the lad exclaimed, "Ain't the world big!" The world was always a big world; but that boy had to be up above it before he knew.

•

Foundations of Patriotism.

Psa. 147:20. "He hath not dealt so with any nation."

Psa. 144:15. "Happy is that people, whose God is the Lord."

In Great Britain, Christians are fond of singing Blake's lines:

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem,
In England's green and pleasant land."

Profound patriotism in the purpose to make one's nation strong in the spiritual qualities without which no country can endure or become great. We do most for our land, when we strengthen the Christian character of her citizens.

As the strength of the tallest building is in its foundations, so the strength of a nation is laid, deep and hidden, in the Christian qualities of the men and women who are loyal to God and His laws, and devoted to His service.

—*The Christian Herald.*

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Plants Wanted

The Boys' Project Plan is on the way to provide the grounds in front of the parsonage and Church Annex with shrubbery and flowers. If any First Church folk or friends wish to assist in this project, they may do so by donating plants which may be used in beautifying the place.

—*First M. E. Herald, Los Angeles.*

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Merit Reveals Itself.

Luke 14:9.

There was once upon a time in the eleventh century of our era a Chinese woman poet. So famous was she for her poetry that her husband determined to be her equal. Once after he received a poem from her he sat down and wrote fifty other poetical pieces himself. He then mixed them up and asked a friend to select the best. This friend did not know what the husband meant, and quite innocently selected the wife's poem as the best of the lot.

Did Not Fail Their Leader.

Acts 1:14. "These all continued with one accord in prayer and supplication."

One evening the Los Angeles Philharmonic orchestra played without a leader. On the empty conductor's stand lay an open score and a slim baton. The musicians played with rare skill and feeling Beethoven's Seventh Symphony and the Andante Cantabile from Tschaikowsky. The body of their leader, Walter Henry Rothwell, lay below, his casket banked with flowers. He had trained them through the years and now that he was gone, they could not fail.

—*Dr. Robert Freeman.*

•

Dan. 8:18. "Now as he was speaking with me, I fell into a deep sleep with my face toward the ground."

What we actually see impresses us. A young woman, in Chicago, 26 years old, has just finished her second year in deep sleep, puzzling doctors, baffling their science. Everybody is interested in that, wonders what the girl's spirit does through the long sleeping hours, whether it is permitted to wander away.

In graveyards are millions that have slept for generations, and every where beneath the sod endless other millions are sleeping, never to awake on this earth. Nobody wonders about that, everybody takes it for granted.

You will hear a thousand men discuss the coming Carnera fight, for one that discusses mortality and what happens after the mourners have gone home.

—*Selected.*

Cold-Storage Religion.

Heb. 10:25. "Let us not neglect meeting together."

A religious paper, the Watchman-Examiner refers to a minister who announced a series of "Cool Sermons for Hot Sundays!" and comments thus: "the minister had no monopoly there."—"Too many 'cool sermons' today"—"a little more heat in the pulpit might drive away some of the cold from the pews!" We agree. But why not have the pew once in a while, bring in some of the "heat" and enthusiasm which they have in their week-day activities? Most ministers are human or nearly so, and might easily thaw out in a full house of warm-hearted Christians. This Preacher-Pew business is 50-50 or nothing. God help us to help keep that spiritual thermostat registering at "Fever" or "Boiling Heat." Time is flying and souls are dying.

Why the Chipmunk Got the Nuts.

Luke 11:9. "Seek, and ye shall find."

I was greatly interested in observing my hostess feed four chipmunks. They would all come

near the cottage for whatever she might give them, and, keeping a few feet away, would take the food she placed for them, and then scamper off. Gradually, however, they secured greater confidence, and would cautiously approach more closely.

After a few weeks, the smallest began to take food from her hand. Then, with increasing confidence, he would run up and take things out of the pocket of her apron, as she sat out-of-doors. A second would hurriedly take something from her hand, but would venture no farther.

Naturally, therefore, the small chipmunk secured most of the peanuts. It was his responsiveness that won. His confidence led him to take the nuts which had been placed in the pocket for him (or for the others, if they would only take them) and thus he always had an abundance of food—as well as a good store for the future.

—Young People.

Ready to Do Odd Jobs.

Ecc. 9:10. "Whatsoever thy hand findeth to do, do it with thy might."

Four enterprising young engineers resurrected the chassis of an old truck, collected enough spare parts to make it run, and built a new body of their own design.

On this rejuvenated conveyance they rumbled from house to house, offering to clean rugs, wash windows, repair or wash automobiles, do odd jobs in whatever way might be suggested.

In this manner each of them was able to earn from \$10 to \$20 a week, at a time when there was little possibility of finding permanent employment in their profession. They answered the question, "What can I do?" by offering to do anything.

—From "Pluck of Jobless Beats the Crisis" in *The New York Times*, Jan. 1934.

Darkness Brings out the Lights.

John 1:5. "And the light shineth in the darkness."

There is a lake in the Adirondacks about which the camps have been built so that they are almost completely concealed by the forest. One paddles along with a sense of solitude. But when night comes, the glow of the camp-fires touches one with an awareness of comradeship.

The absorbing interests of our days usually claim our attention so fully that invisible presences remain unrealized. But when darkness falls as it does in confusing and bewildering times, light gleams out for us and we become aware of the faithful in God.

—Quoted from Dr. Henry Sloane Coffin in "American Preachers of To-day" by Edgar De-witt Jones (The Bobbs-Merrill Co.)

Learning to Swim.

Psa. 56:3. "What time I am afraid, I will trust in thee."

The child who is learning to swim finds it

hard to believe that the sea will bear him up. It feels so unsubstantial. He cannot at first trust himself to it. He struggles to keep himself afloat, and sinks. But when at last he lets himself go in confidence, he finds that it bears him up.

Some of us need this kind of experience. We need to make some definite step in trust . . . If we do, we shall find that the ocean of his love is a reality.

—Dr. James Reid.

A Funeral Sermon.

A negro evangelist was preaching concerning the horrors of hell. In front of him was a coffin piled high with flowers. Newspapers had announced that it was to be the funeral of a neighbor. There was no word of praise from the preacher's mouth. "Breth'en an' sistahs," he shouted, "ouah deceased friend hath done committed eve'y sin in de catalog. He wasn't ready when de trumpet of de angel called him. He was unprepa'ed. He was wicked an' had to face judgment in his wickedness." At the end of the sermon every member of the congregation was eager to crowd forward and view the "remains." Solemnly they filed past the coffin. It was empty but in the bottom was a mirror that reflected the face of every "mourner" that looked in. The lesson went home.

—Cappers' Weekly.

The Old Gospel.

"When they got their new church some of the members wanted to get rid of the old preacher. They thought his preachin' was too old fashioned for the new architecture."

Forgetting the old *Gospel* is the trouble with too many our new churches.

Six Mistakes of Life.

- 1—The delusion that individual advancement is made by crushing others down.
- 2—The tendency to worry about things that cannot be changed or corrected.
- 3—Insisting that a thing is impossible because we ourselves cannot accomplish it.
- 4—Attempting to compel other persons to believe and live as we do.
- 5—Neglecting development and refinement of the mind by not acquiring the habit of reading fine literature.
- 6—Refusing to set aside trivial preferences, in order that important things may be accomplished.

—Selected.

Life's Loveliest Things.

Phil. 4:8. "Cherish the thought of these things." (Weymouth).

"What are the loveliest things you know, persons not counted?" The British Weekly asked its youthful readers. The answers which appeared in the London journal were re-printed in "The Woman's Home Companion" (February, 1934), and make interesting reading.

The first are taken from a girl's list:
The scrunch of dry leaves when you walk
through them.

The feel of clean clothes.
Cool wind on a hot day.
Climbing up hill and looking down.
Hotwater bottle in bed.

The next is a boy's list—rather different:

The feel of running.
Looking into deep, clear water.
The taste of strawberries.
A swallow flying.
Water being cut at the bow of a boat.
A mounted policeman's horse.
An express train rushing.
A builder's crane lifting something heavy.
The feel of a dive.
A thrush singing.
And from another girl comes this:
Our dog's eyes.
Street lights on the river.
The smell of rain.

An organ playing.
Red roofs in trees.
Smoke rising.
Rain on your cheeks.
The smell of new-mown hay.
Red velvet.
The moon in clouds.

That Sub-Conscious Self.

Prov. 23:7. "As he thinketh in his heart, so is he."

Recently, in a telephone booth in the National Press Club, in Washington, I noticed that the memorandum pad was written over with the Greek word "Xpistos" and its English equivalent and derivatives. Some one, while listening to a 'phone call, had perhaps unconsciously scribbled on the paper.

I wonder if you and I would write "Christ" if our pencil were revealing our innermost thought.

—William T. Ellis.

CHURCH AND SOCIETY

By the REV. J. J. PHEALAN, D.D.

Godless Go-Getters

Gal. 5:21. "Envying."

Why do we not have more snobs, prudes and cads today? Because the market is so greatly glutted. Many would like well to crack the whip over their fellows in graft and extortion too—but they lack the opportunity. It is no mark of saintliness, if one is prevented by circumstances from doing the things he really wants to do. Rich or poor, favored or unfortunate, it is still true "If ye love Me, ye will keep my commandments." A fine noble spirit despairs an ignoble ambition. Envying and selfishness have petrified many souls. Leave not thy character in the "sticks" of adversity from which thou comest.

Modernized "Blesseds" (A)

Matt. 5:5. "Blessed are the humble-minded."

(1) Blessed is the man "who knoweth not, and who knoweth that he knoweth not." Verily, he escapeth the humiliation of unlearning much of that which he *thinketh* he knoweth. And he hath taken the first lesson in intellectual modesty. (2) Blessed is the man to whom his pastor and class-leader are the "greatest in town." Verily, he displayeth rare judgment, while he marcheth proudly on to perfection. (3) Blessed is the man who, tho' once rich is now poor. For no other discipline hath so effectively taught him the "fellowship of suffering," and the plight of him who walketh upon his "uppers."

Modernized "Blesseds" (B)

Matt. 5:7. "Blessed are the merciful . . ."

(1) Blessed is the man who mistaketh not his church pew for his bed-chamber, and who dis-

tinguisheth the hour 11:30 A. M. from 11:30 P. M. Verily, he giveth no offense to his neighbor nor his pastor. He hath many things coming to him besides good sermons. He will not die young. (2) Blessed is the man whose friends know how to live soberly, and righteously, in this present high-pressure world. Verily, it greatly reduceth the cost of flowers and tears. Such friends are rare. (3) Blessed is the man, who like "Mary and Joseph WENT UP to be taxed." Verily, he escapeth the wrath of the tax-collector and sheriff who longeth to swoop DOWN UPON HIM. (4) Blessed is the man who taketh more advice than he giveth. He too, hath his reward, not only thru 1934, but forevermore. With more time to remove the beam from his own eye, he can operate the better upon the smaller speck in the eye of his neighbor.

Modernized "Blesseds" (C)

Matt. 5:3. "Blessed are those who feel their spiritual need."

(1) Blessed is the man, who before and after his marriage, hath never learned the meaning of "alibi." Few have sown so wisely, and he shall yet become a mighty ruler and Nimrod in his own household. (2) Blessed is the man to whom a misdeal and a raw dealer are never mistaken for a "new deal." He who cannot play the game, hath no right to "rock the boat," drive from the backseat, or throw "pop" bottles at the players from the grandstand. (3) Blessed is the man, who, altho' he may not be an athlete, yet withall of his UPS and DOWNS is still ON THE LEVEL. Verily, when he goeth down for the final long time—he shall still be found on the level, and receiveth a LEVELLER'S reward. (continued).

SERMONS

THE WAY OF THE CROSS

The REV. CHARLES F. BANNING, D.D., Richmond Hill Baptist Church, N. Y. C.

"Unless a grain of wheat fall into the ground and die, it abideth alone." John 12:24.

Jesus was a Revolutionary. His social order is revolutionary. Jesus and His social order are different, however, from every other leader and system ever given. The others have all been blood-takers. Jesus was a blood-giver. They depended upon conquest. Jesus depends upon sacrifice. Theirs was the way of coercion. His is the way of the cross. This way of the cross is central in our Christian religion.

I

In thus accepting the way of the cross Christianity observes a law of nature. It is the law of sacrifice. The sun would have no glory if it did not shine and give off heat and light. The earth gives moisture and food to plants or it would remain barren. Animal life is sustained by the law of sacrifice. Plants produce their fruit and foliage that animals may live. Lower forms of animals are constantly giving way to the higher forms. The law which we call "the survival of the fittest" is the law of sacrifice.

Human life follows this law. We come into the world at the cost of sacrifice and suffering. The greatest love is mother love and it is purchased through sacrifice. Jesus was expressing a law not only for wheat but for men. The grain of wheat that spares itself dies. The grain which grows into the ground and roots springs up and multiplies itself. The man or woman who lives for selfish motives, who denies the law of sacrifice, lives a short time and dies forgotten or cursed by men. The individual who accepts the way of the cross gives up selfish interests and gains friends, honor, glory, and the abundant life. That is the law.

Jane Addams was wealthy and well-educated. She might have had a life of ease, travel and enjoyment. Had she chosen this you never would have heard of her. She chose instead the life of sacrifice and she is known around the world. She is loved and honored by thousands of people. She planted her life in the fertile soil of human need.

A story comes to us from Japan of a native who obeyed the law of sacrifice. This man stood on the hill top and saw the natives working in the rice fields below him. He saw the ocean swiftly withdraw and prepare for a tidal wave. He knew that when it came back this tremendous wave would sweep all before it unless they took refuge on his hill top. Without thinking of himself he set fire to his own house and furiously rang the bell calling his neighbors to help him. Then from that safe hill top they saw the swirl of waters over the fields where they had been and they knew that their salvation had been purchased by the cost of this man's home. He was obeying the law of sacrifice. Had he tried to save his home he would

have lost his neighbors and their love. Throughout all Japan today that man is honored and revered.

II

The joy of sacrifice. There is no real lasting abiding joy in life except through obedience to this law of sacrifice. It is the only path to glory. You want the joys of life? Then you must pay the price. "Unless a grain of wheat die it abides alone." If the farmer sells all his wheat or eats it all he will have no crop next year. The price of motherhood must come before the joy of motherhood. You young people want the joy and the honor that comes to a great surgeon, a great musician, a great teacher. Then you must pay the price. It is the way of the cross. The price is denial. History proves the rule without a single exception. Those who receive the joy of life are those who obey the law of sacrifice.

Certain Greeks came and invited Jesus to leave Jerusalem during that last week and become the teacher of the Gentile world. It was a way of escaping from the cross. It was an opportunity to save himself if He followed their advice. Jesus need not die. No. Nor would He ever have been hurt. We would not call him "our Saviour" today. The old hymn "No cross, no Crown" tells a story that never fails. On the night before His crucifixion He said "My joy I leave with you." That was not idle sentiment. That was real life. He was to purchase with His life that real joy that is the only way that it can be had. It is the way of the cross.

III

The call to sacrifice. Hungry people call out to every grain of every wheat to go into the ground and die and thus feed other hungry mouths. Need I count over the fields where you may plant your money, your time, and your talent in the soil of human need. By every roadside someone lies wounded waiting for a good Samaritan. True fatherhood, motherhood, and brotherhood call for sacrifice. The Kingdom of God is a sacrifice. There are classes to be taught, souls to be won, sick to be visited, work to be done, burdens to be lifted. Do you hear the call?

A family was discussing this call to sacrifice one time. In response to an appeal that had been made the father said that he would give up ten cents a day on his lunch money. The mother and the older sister each told how they would save for another way to meet this call. When it came to the younger brother's turn he said "I will give up spinach. I never did like the stuff." Amusing, yes, but it comes near being typical. Over and over I hear the same thing. "I do not like to get up early Sunday. I do not like to do personal work. Teaching is out of my line. I do not like to feel that I have to give so

much every week." No, I suppose not. I wonder if Jesus went to the cross because He thought He would enjoy it. I wonder if he did not know it would hurt, if He did not know it would cost His life. I wonder if that is not what He meant when He said "if we are to be His disciples we must follow the way of the cross."

In the pyramids of Egypt a few years ago they found jars filled with wheat. This wheat had been in the Tombs for thousands of years. It was perfectly dry and perfectly preserved. It looked just like the wheat that grows on the plains of Egypt today. It was solid and whole-

some as any wheat after all those years. But there was one difference. When they planted it not one grain would grow. It had saved itself for those thousands of years but in doing so had lost that which is most important of all its life. Unless a grain of wheat die it is just a grain of wheat. If it dies it is multiplied and becomes many grains. Unless a human being follows the way of the cross he is just a human being and in a few years he will be gone and no one will remember him. But if he takes up his cross he becomes a real son of God and shall never die but shall continue to bear fruit.

HE HEALETH THE BROKEN HEART

The REV. CLARENCE E. MACARTNEY, D.D., Pittsburgh, Pa.

"He healeth the broken in heart and bindeth up their wounds; He telleth the number of the stars; He calleth them by all their names."

Psalm 147:3-4.

IN THE lives of great men—men who were world-builders or world-shakers, or world saviours—we like to come upon some incident of tenderness or compassion which lets us know that this actor on the stake of world history was of like passions with the rest of humanity and had the heart of the common man. We take delight in discovering that the great can be tender and are moved with pity like the rest of men.

What we observe on a finite scale in man, we behold to the infinite degree in God. He is the God who tells the number of stars and calleth them all by name, and yet the God Who heals the broken-hearted and bindeth up their wounds. The God Who has the power to uphold and regulate the stars and the planets as they roll along their course is also observer of man. He knows individuals as He knows the names of the stars; and their sorrows He is able to assuage, their wounds to bind up, and their sins to forgive.

I. GOD AND THE UNIVERSE. God has no greater witness in the things of creation than the stars. There is a certain fitness in the sublime poetry of the Book of Job, that at the creation the morning stars sang together, as if the greatest of things material were celebrating the completion of God's work.

The ancient writers knew far less about the heavens than the astronomers of our day know; and yet man everywhere has known and seen enough to tell him that the heavens declare the glory of God. A God Who can number and name the stars goes far out beyond our comprehension, just as the stars themselves do. Our own Solar System, to us seems vast, well nigh incomprehensible. While we spend this brief period in the house of God, the earth which is our home has been plunging forward on its 580,000,000 mile journey around the sun at the rate of 1,000 miles a minute, and yet held true to its orbit by the gravitational pull of the sun. Of the eight planets, the earth, which is the third nearest to

the sun, and therefore a near neighbor compared with Neptune, is nevertheless 96,000,000 miles from the sun. The greatest solar distance is from one side of Neptune's orbit to another, and it would take a shell fired out of the heaviest cannon five hundred years to traverse that space.

When we go outside our own Solar System, then the distance is infinitely increased. The nearest star, Alpha Centauri, is 25,000,000 miles distant from the earth. It is estimated now that there are between two and three thousand millions of stars. The most distant stars of the Milky Way are calculated to be one hundred thousand trillions of miles distant from the earth. The successful measurements of the great star Betelgeuse make our vast sun look like a mere dot. Our sun is 860,400 miles in diameter, but it would take 27,000,000 of our suns to make one star like Betelgeuse, whose diameter is 300,000,000 miles. An aeroplane traveling at the rate of 100 miles per hour would require 1,000 years to circumnavigate a star like Betelgeuse.

When we have facts and figures like these pronounced to us, and then remember that we are dealing only with that universe which is visible to man's eye, or within the range of man's vision augmented by the most powerful lens, our mind begins to reel and we request the astronomer to roll up his chart and put a cap over his telescope and let our amazed and staggering intellects have rest.

The natural conclusion from the vastness, the intricacy and the orderliness of the physical universe is that the world had a Creator. It does, indeed, take faith; yet faith here joins her voice with reason: "Through faith we understand that the worlds were framed by the Word of God, so that things which were seen were not made by things which do appear."

Who made the world? The world is a great effect, and common sense tells us it must have a sufficiently great cause. The world is not only a great effect, but it is an intelligent effect and must have had a sufficiently intelligent cause. Back of all nebular hypotheses, primordial germs and stardust, there lies some great secret, and

the only key to it is the opening word of the Bible, "In the beginning God."

II. THE TENDERNESS OF GOD. The God who regulates the universe and holds the worlds in motion is He Who comes to heal the broken heart. "He healeth the broken-hearted and bindeth up their wounds." The Psalmist did not state the power of God to name and number the stars as an isolated attribute to God, but as affording assurance that the God who could roll the world along must have infinite resources and can know the names and minister to the needs of all mankind. He knows my name and beholds my necessity. Although I am one among the millions of human beings now alive, and one among the incalculable host of those who have lived and died on the earth, my individuality, personality are not lost. God knows my name.

At first, it might seem that the thought of the spatial vastness of the universe would serve to overwhelm man with the smallness of the planet which is his home and the insignificance of the being who dwells upon it. That, at first, was the impression of the ancient singer and star-gazer: "When I consider Thy heavens, the work of Thy fingers, and the moon and the stars which Thou has ordained, what is man that Thou art mindful of him, and the Son of Man that thou visitest Him?" Then he reflects that God is mindful of man; that he has visited him with revelation and grace; that He has endued him with faculties which make him a little, if any, lower than the angels. "What a piece of work is man; how noble in reason, how infinite in faculty, in form and moving how express and admirable; in action how like an angel: in apprehension how like a god!"

Man may be small, and his world but a bit of dust, man's stay on earth but as the fraction of a second compared with the life of the briefest star that flames and then goes out, but man is greater than any star. Were the universe to crush man, man is yet nobler than the universe, for he knows that he dies, and the universe even in prevailing against him, knows not its power."

Man is certainly worthy of intervention on the part of heaven. He certainly is in need of it, and Christianity is the record of that intervention. God, indeed, is in heaven, but unless disease and injustice and cruelty and sorrow and shame and sin are right, all is *not* right with the world. To heal the world's hurt requires nothing less than the power of a God who can number and name the stars. The older theology emphasized more than we do the majesty and

greatness of God. But perhaps for that very reason they emphasized more the redeeming love of God. The great truths of redemption have back of them the infinite power of Almighty God. An incarnation, an atonement and a resurrection are unthinkable, unless we are dealing with a God Who can number and name the stars, and therefore can heal broken hearts and redeem the world.

This is a broken-hearted world. Broken hearts are not as brilliant or visible as the stars which shine in heaven. But how numerous and universal they are. Here passes the regiment of those whose hearts have been broken by cruelty, injustice and oppression, disappointment, hatred or unjust reproach, affliction, treachery and desertion and love that is scorned. The mournful drum beat of the broken-hearted follows the sun in its march around the world.

But in the Bible that phrase, "broken-hearted," has a special meaning. It implies a heart that has been broken in repentance over sin. So the great Singer and the great sinner has said in his prayer for forgiveness, "A broken and a contrite heart, O God, Thou wilt not despise." Only the great Physician Himself can minister to this kind of a broken heart. On the battlefield of sin man is not abandoned to the vultures of his remorse and despair. The great Physician comes to bind up his wounds and heal his broken heart. Only He whose own heart was broken on the Cross where he died for the world's sin has the authority or the power to heal the broken heart and bind up the wounded. There is no truth that is so great or wonderful as the truth that God can forgive our sins. But back of it is the power of the Creator; and all the power of Him who can tell the number of the stars and name them is pledged to heal the heart that has been broken and in repentance and faith calls upon God.

The world has its darkness and its mystery, and there will be times when what happens to us will make the ordering of the world seem like an inscrutable riddle. Yet, back of it all is a heart of eternal love, and those who put their trust and faith in God will discover that what the Psalmist said is truth. He Who tells the number of the stars has healed the broken heart and bound up its wounds. What wound is there so deep or painful as the wound of sin? Who can heal it? Can science, can eloquence, can business, can the world's mirth or pleasure? All these are impotent before the wound of sin. There is only One who can heal that wound, and it is He Who upon Calvary's tree was wounded for our transgressions and bruised for our iniquities.

CHRISTIANITY IN LIFE, IN DEATH

The REV. JAMES P. GABLE, Waucoma, Iowa.

Texts: St. John 14:19; 10:10.

"**B**ECAUSE I live, ye shall live also," and "I came that they might have life, and that they might have it more abundantly." In spite of the apparent similarity of these two statements, there is a distinct difference in the thought and direction. When one properly un-

derstands and remembers these two great statements, his Christian faith should be immeasurably deepened and he should daily become more steadfast.

The first was made by Jesus just a short time before the betrayal and crucifixion, He was looking ahead to what He knew must surely come.

Because He had himself mourned the loss of a friend, our Lord was able to appreciate the despair, and grief and loneliness which his disciples must surely suffer when their leader was gone. And so He gives to them that reassurance which meant so much, which has meant so much to more than one whose beloved have been taken. Christianity becomes the religion of comfort and consolation to the bereaved. It enables us to look beyond the earthen mounds of God's Acre. "Because I live, ye shall live also." How much this really means, only those can know who have learned it out of their own experience.

But the second statement does not refer entirely to death and that which follows after it. It has to do with the present. One of the reasons why it is so difficult to awaken some people to a keen interest in Christianity is that they think of it as nothing more or nothing less than a religion of death, for death. Inasmuch as we are reluctant to think about dying, we shall not often consider Christianity unless we do connect it with life.

Jesus came to teach us how to live, as well as how to die. When men came to him demanding an explanation what he sought to do, Jesus spoke the parable of the shepherd and the sheep. He had been accused of being an anarchist, a destroyer of law and order. Speaking in the pastoral terms with which the people of his day were so familiar, our Lord likens Heaven to the sheepfold, Himself to the shepherd, Humanity to the sheep. "I am the good shepherd." And what is the business of the good shepherd? To protect the sheep and to do everything possible to shield them from danger and death. But something more! To lead them into the green pastures of rich and abundant living.

It is not until one thinks of Christianity as a religion of life, that he opens himself to its richest contributions. If we insist that it is valuable only in preparing us for death, we shall miss a great deal. Those who accept it as a code of life will testify to this. The history of the church is not the story of men and women enthusiastically accepting Christ only to turn away disappointed and dissatisfied because He failed to live up to their expectations. The story of the church is the story of mankind's slowness in understanding the double purpose of the Master's coming.

"I came that ye might be certain of God, and of the future life," is what Christ would tell us. "I came that ye might learn to live a better, a fairer, a happier, a cleaner, a more worthwhile life on earth," he would also have us know. Surely He is accomplishing the mission for which He came. Were it not for him, we should be compelled to strike Christmas, with all its beauty and glory, and Easter, with all its sub-

limity, from the calendar of our great days. Good Friday, while it is not a legal holiday with us, means much and is largely observed. The Roman emperor, Constantine, made it a Roman holiday after he was baptized in the Christian faith in the fourth century. Christianity even enters into St. Valentine's Day. The customs of sending valentines does, of course, go back to the Romans, but it was because of the Christian St. Valentine and his wonderful work in converting the Romans to Christianity, and because of his Christian martyrdom on Feb. 14, 270 A.D. that we name this day in his honor.

We need but to look about us to see how important a part Christianity has played in the growth of such indispensable institutions as the school and hospital. There is no comparison between the school systems and the literary of Christian and non-Christian peoples. Hospitals were hardly known among the ancients. The Greeks and Romans made little, if any, provision for even their wounded soldiers. They had no army medical staff. It was the early monastery that first set aside rooms for the sick, and from this has come our modern hospital. And with the growth of Christianity has come the development of the altruistic urge so that individuals and groups have been moved to donate large sums of money to the endowing and maintaining of our hospital systems.

Nor have our statutes been unaffected by the influence of the Good Shepherd. Our Christian conscience could no longer tolerate the subservience of woman, and we enacted in 1920, the suffrage law. Abuse of children by employers and by parental neglect is now forbidden by law. We penalize men for killing, for stealing, for bearing false and malicious statements. We have even gone so far as to prescribe the limits of the day in which they may labor for hire, and the minimum wage which they may be paid.

So one might go into every aspect and phase of life to point out the influence of the Christian teaching. Christianity is a code of life, the best code which may come before the minds of men. For nearly two thousand years we have tried first one system and then another in the belief that there must certainly be something better. One by one these systems have failed and little by little we have adopted parts and principles of Christ's teaching. The day of the church has not passed. Indeed it is but dawning. We are yet far from the high places of the happiest, the most abundant life. Jesus Christ continues to beckon. Increasingly convinced by the lessons of the past that there is no other way, the masses of humankind will more and more long to be members of His flock. And we shall have life, and have it more abundantly.

SERMON OUTLINES

"EVASI"

Upon the present site of ancient Carthage there is not a great deal to see with the plain eye, but much with the eye of historical perspective.

Two great cities once stood here—the original Carthage, the Empress of the Sea, a Phoenician city. Gone, captured and ploughed up by Rome. Why should we weep over the death of a civilization which cared only for wealth and for fashion? It was destined to destruction by the quality of its ideals.

The other city, was built by Romans.

The Roman Carthage was famed for bitter opposition to Christianity in its early days. In the ruined Amphitheater where many Christians perished you can still see the dens for the wild beast, the dungeons which held the Christians condemned to fight them, and a portion of the arena where these conflicts were held. Naked men fought starved savage beasts. Despite the unevenness of the conflict a Christian sometimes emerged alive, some might call it chance. Others of us call it God!

Upon the marble column of a subterranean chamber there is scratched with a sharp instrument a single word: "Evasi!" "I have escaped!"

Unexpectedly life came back to one condemned to die. A great deliverance! It is a parable of spiritual conflicts. Through the mercy of God in Christ, set forth upon the Cross, we too escape death. Unlike the fighters in Carthage we deserve death, and therefore deliverance by faith in Christ is the more wonderful.

The Carthaginian Christian could not forbear from making his testimony. Upon the first column he reached, he wrote, "Evasi!" The modern man saved by faith in Christ must be as eager and prompt to give his testimony.

—Charles Haddon Nabers, D.D.

A GOD WHO DRAWS NIGH TO MEN

In the fourteenth century before Christ a great religious revolution took place in Egypt. The ruler, Amenhotep IV, turned from the worship of many gods to one God. Violent opposition by the priests at Thebes led to his building a new capitol half way to the coast. He changed his name to Akhenaton so as to eliminate all suggestion of Ammon worship.

Although the worship of the old gods was reestablished by Akhenaton's young son-in-law, Tutankhamen, the revolution was interesting and significant for a lifetime. James H. Breasted calls Akhenaton the first individualist in human history, and maintains that his ideas of God were more than a thousand years ahead of his time.

His symbol of deity was a Sun, all around which were rays to indicate light. These rays ended in open hands.

When we remember that the mother of Akhenaton was of Semetic parents, we are led to believe that his idea of God came from the same source from which we receive ours.

At any rate, how in line with a concept of the true God!

A God above man, infinitely higher than humanity. "Son of my soul!"

And then, A God Whose hand reaches down to earth to lift man up. This is the major message of the Incarnation. God in Christ walked with man on earth to raise man to heaven.

Akhenaton was groping for that truth which every boy and girl finds in the Gospel life of Christ.

God above us, directing the affairs of the universe. "Jehovah, Our God."

God with us, helping and healing and inspiring and strengthening. "Jesus, Our Saviour."

But he missed our precious possession:

God within us, a present Leader, Guide and Saviour. "The Holy Spirit."

—Charles Haddon Nabers, D.D.

THE MARTYRED GERONIMO

In the Museum at Algiers on the Barbary Coast is one of the most horrible casts found on public exhibition. It is a gruesome plaster cast of a Christian martyr, Geronimo, writhing in death. Geronimo was killed in 1569 by being put alive in a block of concrete, afterwards built into the wall of a fort.

According to a story by a Spanish monk, Haedo, in Algiers in 1612, a young Arab captured by the Spaniards embraced Christianity, and in baptism was given the name of Geronimo. Geronimo was recaptured by pirates and taken to Algiers where he was tortured to make him give up Christianity. Nothing moved him, and he was condemned to death as an apostate.

Bound head and foot he was thrown alive into a mold in which a block of concrete was made. Liquid concrete was poured over him. He died for his faith. Haedo wrote the story soon after the incident, but it was so horrible that it was not believed. But he described the exact spot where this particular block was placed. When the wall was torn down in 1853, the block was removed, and at the place specified by Haedo, the remains of Geronimo were found. The strange tale was not fiction, but fact. By filling the cavity in the block with plaster of Paris a perfect model was obtained, showing the agonized features of the youth, the cords which bound him, and the texture of his garment.

The block containing the actual remains is in the Cathedral where Geronimo is canonized a Christian martyr.

The story of Christianity contains many stirring chapters like that of this loyal follower of Christ. The grace of God makes men strong in time of persecution. When men are loyal unto death, the church of the Lord advances. We need Christians today who flinch not from danger, whose loyalty to Christ will stand any test.

"That martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw his master in the sky,
And called on Him to save;
Like Him with pardon on His tongue,
In midst of mortal pain;
He prayed for them that did the wrong:
Who follows in His train?"

—Charles Haddon Nabers, D.D.

"Some Love Stories of the Bible"

"The Course of True Love." (Jacob and Rachel).

"The Folly of a Mercenary Love" (Moses and Zipporah).

"The Tragedy of an Unfaithful Love" (Samson and Delilah).

"The Joy of a God-Planned Love" (Isaac and Rebekah).

—Rev. Howard J. Bell, D.D., Edge Hill, Pa.

BOOK REVIEWS

I. J. SWANSON, D.D.

THE ADVENTUROUS GOD.

Charles Edwin Schofield. Cokesbury. 159 pp. \$1.00.

A stimulating presentation of affirmative and adventurous faith in an adventurous God. Such a faith, the author urges, should characterize preaching. It ought to embody witnessing to one's experience of God. Science, the author maintains, offers very little that threatens to imperil the essential positions of faith. It is high time, he urges, to affirm our faith, rather than to defend it. He admits, of course, that there is need for apologetics. He develops his theme in five chapters on The Logic of Religion, viz., Suppose we begin with God, Religion begins with God, The implication of science, The question of anthropomorphism, and The mythology of the modern world; and in five chapters on Some Implications For Christian Faith, viz., Nature and God, The saga of the adventurous God, God in Christ, The adventure of the Cross, and The Eternal Fellowship.

CHRISTIAN MISSIONS AND A NEW WORLD CULTURE.

Archibald G. Baker, Ph.D., Associate Professor of Missions in the University of Chicago. Willett, Clark & Co. 322 pp. \$2.00.

The author was for eleven years a missionary in Bolivia. While he writes with authority on missions as a factor in creating a new world culture, he fails to emphasize sufficiently the main purpose of missions, namely to Christianize. His viewpoint of missionary work is that of the social scientist and psychologist. He deals with this aspect of missions ably, but most believers in mission work will regard this aspect as a minor matter. It is important, however, and should not be overlooked. We do not agree with Dr. Baker when he affirms that "Christian missions is the religious aspect of one constituent part of that total process by which history is written namely, the interpenetration or cross fertilization of cultures." We do not agree with Dr. C. C. Morrison when he calls this book "the most important interpretation of Christian missions that has appeared since the modern missionary enterprise was launched a little more than a hundred years ago." However, it is a challenging book, and ought to be read by every believer in missions.

THE RELIGIOUS FAITH OF GREAT MEN.

Archer Wallace. Round Table Press, N. Y. 217 pp. \$2.00.

The author is well known as a popular and inspiring writer to youth. In this book, he records the religious faith of noted men, such as Columbus, the Cabots, and Sir Ernest Shackleton; great artists, such as Michelangelo, Rembrandt, and Holman Hunt; great authors, such as Sir Walter Scott, Tolstoy, and General Wallace; great merchants, such as Sir George Williams and John Wanamaker; great musicians, such as J. S. Bach, Handel, and Verdi; great philosophers, such as Goethe and R. W. Emerson; great poets, such as Shakespeare, Milton, and Longfellow; great scientists, such as Darwin, Steinmetz, and Pupin; great soldiers, such as Cromwell, Stonewall Jackson, and Robert E. Lee; great statesmen, such as Washington, Lincoln, and Woodrow Wilson. These are but a few of the great men whose religious faith is recorded in this intensely interesting and helpful book.

DARE TO LIVE.

Gerald Breitigam, Feature Editor, N. Y. World-Telegram. Falcon Press, N. Y. 229 pp. \$2.00.

This is an answer to the ever-present question

how one may get the most out of life. It follows familiar, tested, and sound, lines. Much of the author's counsel is illustrated by citing cases of successful living on the part of leaders in various lines, whom he knew personally. One gets the best out of life, the author says, by having a high and challenging purpose; by discovering and cultivating one's aptitudes; by facing squarely one's weaknesses and trying earnestly to overcome them; by analysing one's ability and working intelligently and hard to develop it; and to pursue steadily the ideal of an expanding perfection. Among the particular topics he discusses are: Personality, Self-mastery, How to tell right from wrong, Energizing yourself, Learn yourself, The pitfalls of work and play, Overcoming inertia, Proper equipment, Keeping healthy, Getting along with others, Self-expression, and Is woman's cause a special one? A worth-while, stimulating book.

TALKS TO YOUNG PEOPLE, THOUGHTS ON CONDUCT AND CHARACTER.

George A. Crapullo, B.D., Minister, Irving Square Presbyterian Church, Brooklyn, N. Y. Revell. 117 pp. \$1.25.

These talks were originally given to groups of young people of various ages, from 14 to 25. They deal in a definite, striking and helpful way with certain life-situations of youth. A valuable book for ministers, teachers, scout leaders and others who are called upon to speak to young people on life-questions. Some of the topics discussed here are: Changing the rules of the game, Seeing it through, Making a touchdown, Fumbling the ball, Three popular fallacies, Choosing your life-partner, Index expurgatorius, and choosing your life-work.

GOD IN THE CONSTITUTION.

R. Kemp Morton. Cokesbury. 189 pp. \$1.00.

The author deals with this vexed question in a masterly and convincing way. He shows that for all practical purposes God is in the Constitution. He points out, also, that if God and the Christian religion were now to be put into the Constitution by amendment, it might result in religious persecution and the abrogation of religious freedom. His discussion deals with The separation of Church and State, The periodical campaigns to put God in the Constitution, The standard of judgment, and Religious liberty.

RELIGIOUS BACKGROUND OF THE WHITE HOUSE.

Vernon R. Hampton, formerly Instructor in American Foreign Relations, Hunter College. The Christopher Publishing House, Boston. 416 pp. \$3.00.

An interesting and heartening account of the religious faith and practice of our Presidents and their wives, down to Hoover. On the whole, Mr. Hampton affirms, they have given strong religious leadership to our nation. His discussion deals with Theoretical absence of religious qualifications for the Presidency, Tendency to insist on religious qualifications, Linking manse and executive mansion, From parsonage to the White House of five presidents. Seven parsonage-reared "First Ladies," Religious upbringing of other Presidents, Religiously trained First Ladies from lay homes, White House hostesses of convent training, Sunday and church attendance of the Presidents, Presidents and the Bible, and in conclusion—Presidents on "tolerance."

SAILS AND ANCHORS.

Harold Cooke Phillips. Judson Press, Philadelphia, 1934. 180 pp. 5x7½ in. \$1.00.

Since 1928 Dr. Phillips has been minister of the First Baptist Church of Cleveland, Ohio. He is al-

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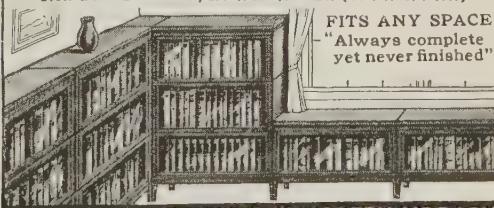
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ences are numerous, from two to sixteen. The reviewer feels that the message of each sermon in this little volume was clearly received by the hearers. Preachers will benefit by a thoughtful poring over this book. Outlines are simple, but not obvious; illustrations illumine; quotations are apt; best of all, the messages are direct, helpful, and much needed today. P.

MID-WEEK SERVICES

"What America needs more than railway extension and western irrigation, and low tariff and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety—the kind father and mother used to have—a piety that counted it good business to stop for daily prayer before breakfast, right in the middle of harvest, quit work a half hour early Wednesday night so as to get ready for prayer-meeting."

—*Wall Street Journal*.

FOR MONEY ONLY

Text: "For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matt. 7:14.

The Motion Picture theatre is familiar to all of us, hence I use that as an illustration of the lesson in tonight's message. Most of us have gone to the theatre to spend an evening and have come out wishing we had not gone; some of us have seen plays that have raised our hearts and souls to a higher standard. We are aware of the effect of the obscene and gangster plays upon the youth of the land. Professor Fred Eastman of Chicago University says, "A tremendous battle is going on between a group of men who control large areas of the theatre and are interested in drama for revenue only and another smaller group who look upon drama as an art whose duty and privilege it is to mirror the struggles of the human souls."

He says, "The first group is the spiritual descendant of the old innkeeper crowd of the Middle Ages. They care only for the shows that will make quick money, and these are usually shows that provide an escape from life. These are crook plays; obscene plays, farces and musical comedies of a frothy sort."

The second group is the spiritual child of the old Greek poets and philosophers. Like true artists, they choose the drama which provides not an escape from life but an interpretation of life. They give us the plays of Barrie, Galsworthy, Drinkwater, Masefield, O'Neill, and Philip Barry."

"Between the innkeeper crowd and the artists the battle is joined. The issue of that battle is the life or death of the drama as an art. The victory will go in the long run as you and I and our fellowcitizens want it to go, that is according to the box-office receipts."

This portrayal of the state of the Motion Pic-

ture and the Drama is the condition of most of man's undertakings. There are always those who exploit any phase of life for the dollars they can glean for themselves, regardless of the harm in contact and example to the youth of the earth and others who lack the power of conviction. On the other hand are the "remnant" who remain true to their ideals, regardless of the cost in money and effort. This smaller group uses every commonplace effort of life to teach the lesson of the end of life. No effort is too great if it tends to raise the soul of man toward God.

The past few years have taught many of us a concrete lesson of the uselessness of bargaining the things of Eternity. Are we better off for having made a down payment on a special type of radio than we were before? So long as your constitution will stand the strain of effort to continue your payments, the radio remains in its position, blasting forth jazz, murder stories, etc. When your soul rebels at the slavery the payments for the machine as well as increased electricity bills impose upon you, and you cease making the payments, you lose the machine . . . but, you are a free man again, because you may now choose again if you will listen to the hymns of praise on Sunday morning in your local church or on mid-week nights, offer some money for the help of others, etc. You have the privilege of these choices on every hand, every hour of the day. Are you building as though this life is all there is, or, are you building as though you know the meaning of Christ's message to man? Are you seeking the entrance to the "narrow gate, the straitened way, that leads unto life" by the choices you make from hour to hour, from day to day? Are you casting your lot with the innkeeper crowd who work for the dollar, or are you one of the few who seek to interpret the meaning of life?

ROOMS WITHHELD

Text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26:3.

One of the most impressive characteristics of human life is the universal discontent. One would suppose that, amid all the varying conditions in which men and women live, somewhere there would be found those who were perfectly

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satisfied with themselves and their surroundings. But the search is in vain. The man who has no home wishes to buy one; the man who has a home wishes he could sell it. The farmer hopes that some day he may get to the city. The man in the city dreams of the day when he can settle on a farm. Fable has sometimes given us the picture of a contented man; but the reality is represented by the old story of the stone-cutter who wished to be rich; then he longed to be a king; then the sun; then a cloud; then a mountain; and when all these were granted, then he wished to be able to break the mountain into pieces, so he was changed to a stone-cutter again.

This dissatisfaction is not because of outward conditions. It is not influenced by the fact that a man is rich or poor; it is common to the learned and the ignorant, the weak and the strong, the sick and the well. Ruler or subject, master or slave, employer or servant, all are infected with this microbe of discontent. It is not influenced by seasons or climate or country or nationality. All have it.

J. Sherman Wallace says, "The lack of peace in the soul of man must be somewhere else than in outward conditions. It is a disease, and the discovery of its germs is not to be credited to modern science or philosophy. It was revealed to Isaiah more than twenty-six hundred years ago, for he wrote, "There is no peace, saith my God, to the wicked." The germ of the disease that breaks out and reveals itself in discontent is sin. The most convincing proof of the universality of sin among men is that none is free from some measure of dissatisfaction. It is in accordance with the processes of medical science that the one who discovered the germ of this universal disease should also announce the cure, which he did: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." It was this same double truth, the cause and the cure of discontent, that rang in the cry of Augustine, "O God, thou hast made us for thyself, and our hearts are restless till they rest in thee."

The rich young ruler consecrated a part, but was unwilling to consecrate the whole. He haltered the inch but not the mile. He would go part of the way, but not to the end. And the peril is upon us all. We give ourselves to the Lord, but we reserve some liberties. We offer Him our hours, but we mark some rooms "Private." And that word "Private," denying the Lord admission, crucifies Him afresh. He has no joy in the house so long as any rooms are withheld.

Dr. F. B. Meyer has told us how his early Christian life was marred and his ministry paralyzed just because he had kept back one key from the bunch of keys he had given to the Lord. Every key save one! The key of one room

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kept for personal use, and the Lord shut out. And the effects of the incomplete consecration were found in lack of power, lack of assurance, lack of joy and peace.

The "joy of the Lord" begins when we hand over the last key. We sit with Christ on His Throne as soon as we have surrendered all our crowns, and made Him sole and only ruler of our life and its possessions.

THE MAN STANDING BESIDE YOU

Text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." John 3:16-17.

"There is power in love," says the Christian Observer, in telling this story. "Years ago, Mr. Little, of New York, met Jerry McCauley one night on the street with a wicked companion. They had planned some thievery. Jerry had shown some interest in the Christian life: but the struggle was so hard and so much against him that he had about resolved to give up and go back to his old life.

Mr. Little spoke kindly to him, but Jerry's reply was, "I cannot starve to death." "Well, rather than have you go and steal tonight, Jerry," answered Mr. Little, "I will sell the coat off my back."

That was too much for Jerry, and he exclaimed, "If you love me like that I would not steal for the world."

And Jerry did not. For when Mr. Little came with his loving sympathetic heart and put it right up against the needy nature of Jerry McCauley, and when Jerry found that he had a man standing beside him, a man that could think and love, he grew in strength. And out of this incident grew the Water Street Mission. There is power in love.

Because of the life and message of Christ, whose love we see exemplified in this little story, we can trust God as our Father and be content. Jesus met temptation, persecution, trial and death; but he trusted God as his Father, was content to do his will and even upon the cross he triumphed. He lived above all these, and while his body was broken, his spirit was untouched.

J. Sherman Wallace says, "In the mountains of Switzerland the shepherd boy drives his flock far up the mountain-side to escape the storm. The clouds gather thick beneath him and pour out their torrents over all the land, while he is basking in the sunshine above them. He hears the roar of the thunder; he sees the flashing of the lightning; he knows the fury of the storm; the earth beneath him is hidden, but the sky above him is clear, and his flock in safety feeds upon green pastures. Like the shepherd boy, we may live with the great Master of life far up on the mountain-side, untouched by the storms that beat around our feet. Our triumph comes not in the stilling of the storm, but in being lifted above its fury."

While we hear its threatenings, we live above its power. God nowhere assures us that we

shall triumph in earthly things, but he does assure us that we may triumph over earthly things and their power.

HOW HARD WE RUN

Text: "Except a man be born again, he cannot see the kingdom of God." John 3:3. Acts 13:1-13.

"We don't think it matters much what religion a man professes, so long as he is thoroughly sincere!"

This is a fearful mistake. No one acts on that principle in regard to earthly things. If he did, the greatest fool would tell him of his folly.

Just let us test your sincerity of such a notion. Your child is taken very ill, and you want to get the doctor. Every moment is of consequence; you can't stop to put on your coat, but snatch up your hat, and start off at a run.

You know the name of the street he lives in, but you have no idea where it is situated. Never mind that; make up for it by sincerity; run all the harder.

"Stop, friend, stop!" cries out a neighbor, who knows your errand, "You're going the wrong way."

"I can't stop," you reply, "I'm in too great a hurry."

"But your hurry is all lost time; you are getting further and further off."

"Never mind! I'm thoroughly sincere. Look how hard I'm running."

But you never reach the doctor, and your child dies.

Sincerity on the wrong road means traveling faster to eternal destruction.

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3:17).

Did that save the world?

"He was in the world and the world was made by Him and the world knew Him not. He came unto His own, His own received Him not." (John 1:10, 11).

The world (Jews and Gentiles) cast Him out and crucified Him.

He said "Me it hateth because I testify of it that the words thereof are evil." (John 7:7).

Because the world would not receive God's words *Jesus did not pray for the world*. He said "I pray not for the world but for them which thou hast given Me; for they are Thine." (John 17:9).

"I have given them Thy word and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14).

The Christian is not to marvel if the world hate him (1 John 3:13), but to be of good cheer because Christ has overcome the world (John 16:31); and sent the Comforter, the Spirit of Truth *whom the world cannot receive* (John 14:17); he is also warned "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (1 John 2:15); that the whole world lieth in the wicked one (1 John 5:19) and it, with the things thereof, passeth away (1 John 2:17); it is *reserved unto fire* against the day of judgment and perdition of ungodly men . . .

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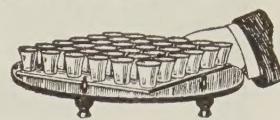
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the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" . . . Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness" (2 Peter 3:7, 10, 13).

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LOYALTY TO CHURCH

(Continued from page 480)
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